

DATE DUE

~~MAY 18 1994~~

086

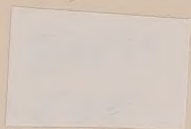
T

A



Digitized by the Internet Archive
in 2024

A Twentieth-Century⁹ Interpretation of the Bible



BY
GEORGE MILLEN JARVIS

Author of "The Bible Allegories"

88116

B5

534

J35

BS534.J35

ST. JOSEPH'S UNIVERSITY

STX

A twentieth-century interpretation of th



3 9353 00060 4932

CHICAGO
PUBLISHED BY THE AUTHOR
1911

COPYRIGHT 1911 By
GEORGE M. JARVIS

All Rights Reserved

CONTENTS

	PAGE
INTRODUCTION	I

CHAPTER I

THE PASSOVER	12
------------------------	----

CHAPTER II

AN ORIENTAL ALLEGORY—ONE OF THE MOST PROFOUND ESOTERIC TEXTS OF SCRIPTURE . . .	33
--	----

CHAPTER III

MELCHIZEDEK AND ABRAHAM	43
-----------------------------------	----

CHAPTER IV

THE INAUGURATION OF CELESTIAL ISRAEL BY THE ASTRONOMICAL PRIESTS	76
---	----

CHAPTER V

THREE NOTED CELESTIALS, MOSES, AARON, AND MIRIAM	98
---	----

CHAPTER VI

THE LORD SPOKE UNTO ABRAM	115
-------------------------------------	-----

CHAPTER VII

THE RED SEA DISASTER, OR THE DROWNING OF THE EGYPTIANS	144
---	-----

CHAPTER VIII

	PAGE
THE CHERUBIM AND SERAPHIM—WHAT ARE THEY; WHERE ARE THEY; AND WHAT ARE THEIR NATURE AND PURPOSE?	157

CHAPTER IX

THE ANCIENT DRAMA—THE PROMINENT PART IT PLAYED IN ESTABLISHING THE CHRISTIAN RELIGION	189
---	-----

CHAPTER X

THE SON OF MAN THAT CAME IN THE CLOUDS OF HEAVEN	217
---	-----

CHAPTER XI

THE CRUCIFIXION AND RESURRECTION OF JESUS .	248
---	-----

CHAPTER XII

THE TWO THIEVES (?) CRUCIFIED WITH JESUS .	274
--	-----

AUTHOR'S PREFACE

After writing the present volume the author is forced into the conclusion that there was no Inspiration, Incarnation, or Revelation authorized by the Supreme Ruler of the Universe. While he holds indubitable evidence direct from the cosmos of a Supreme Head of the unbounded Universe, he has never discovered *a line or even a word on any subject from Him!*

The Bible was written by talented astronomical priests, who never forgot their own individual interests.

They soon learned how to use the Supreme Ruler's *dumb physical vicegerent and from him obtain all the ecclesiastical authority which they practically required.*

And while he often repented, and withdrew his words given in anger, he was good enough and gracious enough *to give the eminent astronomers their own way.*

Then all the leaders of Israel were personifications, and the *priests supplied them with every thought or word that they ever said.*

Now by this means came all the Authority of Scripture. From this source came Inspiration, Incarnation, and Revelation.

The Hebrews and Christians know nothing concerning the inauguration of celestial Israel. The news of that greatest of celestial events has never yet, apparently, *reached them*; although it was implied and recorded in *Scripture over three thousand years ago*.

The time became known with certainty by the processions of the equinoxes—that gave the date to a moment.

The constellation of Taurus, the celestial Bull, then became the leader of the twelve tribes or constellations of the zodiac, at one moment after twelve o'clock midnight, on the twenty-first day of March 1491 B.C. He succeeded the constellation of Gemini, the heavenly Twins, as leader of the twelve kingdoms of heaven.

Not only that, but a synod of astronomical priests had their imaginary characters, Jacob and Moses, appoint Joseph's son Ephraim to be the first *king of kings that ever reigned!* Nor was that all: They appointed Jacob's other eleven sons to be the genii or spirits of their Lord—the sun—and be the personification of the beasts of the zodiac.

Why did the astronomical priests select the celestial zodiac—the kingdom of heaven—for their prospective theology?

In the first place: *They laid claim exclusively to the kingdom of heaven because they found it to be*

the domicile or the habitation of their shining Lord—the sun.

Secondly: They found that his kingdom was the wide-extended field of all his family of revolving worlds.

It also contained the twelve great clusters of fixed stars, divisions, or constellations which appear infinite; with the pathway of their shining Lord winding apparently among them.

Thirdly: They selected the outside planet known to all the semi-civilized world, and devoutly worshipped then by all. The Chaldeans knew him as Abhram, High Father or Father of Heaven. The Arabs knew him as Rempham; the Grecians called him Chronos; the Romans, Saturn; the Phoenicians, Israel. The prophet Daniel called him the *Ancient of Days*, and the Pagans knew him as *Old Father Time*.

All these names are synonymous.

Fourthly: It was duly agreed upon by the astronomical priests that the sun, moon, stars, planets, and the twelve constellations of the zodiac, although inanimate, could be given intelligence by *the direct aid derived from personification*.

These four priceless conditions or requirements were the solid foundation of the theology of celestial Israel.

All this precious information comes directly from the interpretation of the esoteric passages of Scripture, and their miscellaneous references.

INTRODUCTION

During the first decade of the twentieth century, the author has found that which completely changes the character of the Bible!

The orthodox Hebrews and Christians have never obtained an accurate and adequate interpretation of the esoteric language recorded in Gen., chap. 49, and Deut., chap. 33, and their references.

These two immortal chapters appertain mainly to celestial Israel; and it is *at least very doubtful if there was any other Israel.*

These blessings of Jacob and Moses are the veritable keys of Scripture. Everything from Genesis to Revelation must accord and harmonize with them.

Any earnest student with a keen, inquisitive mind, and practical knowledge of astronomy, would see at once that these precious pearls of language must have sprung from the minds of eminent astronomers.

Besides this, they associated the mysteries of personification and traditional mythology with the annual phenomena of the seasons.

This deep, complex, and complicated system would be a credit to the very best thinkers that have ever figured in the world.

Anyone who understands the beautiful meaning

of these ancient, oriental allegories, *will at once declare them to be the real cream of Scripture!*

With this new additional information from the interpretation of esoteric texts of Scripture, the author feels abundantly able to demonstrate: That Abraham, Isaac, Jacob, Haran, Nahor, Sarai, Milcah, Rebekah, Leah, Laban, Reuben, Simeon, Levi, Gad, Ephraim, Asher, Issacher, Judah, Naphtali, Joseph, Dan, Benjamin and Zebulun, with Moses, Aaron, and Miriam, are each and all personifications.

Not only were the above so-called persons personifications of sun, moon, planets, and constellations; but they were the imaginary characters of the astronomical priests, who evidently wrote the Bible.

There is another thing that is still more astounding: *The God of Abraham, Isaac, and Jacob, the Lord God of Israel, the God of heaven, is but our own physical and material sun!*

We shall at once set about proving these different assertions, *mainly and directly from Scripture.*

One of the most remarkable features which we have found is that Jacob and Moses, as the characters of the astronomical priests, *assigned Jacob's twelve mythological-born sons to celestial positions.*

They were made to be the genii or spirits of their Lord—the sun—and the personification of the hieroglyphical signs or beasts of the constellations of the celestial zodiac.

These ancient esoteric texts of Scripture were written in allegorical language, which was evidently the oriental style of writing then—in 1689 B.C.—and no one that we could find could inform us concerning their meaning.

We had often heard these esoteric texts read from the pulpit, but had never heard a minister attempt to explain them. This marked disposition to pass them by in that way aroused in us a curiosity to know the reason why.

Taking a few of them from each one of these wonderful chapters to some of the ablest doctors of divinity, we asked them what was their meaning; but not one of them could tell; and all appeared to be in the dark upon that subject.

In our first volume, *The Bible Allegories*, on p. 9 we say: "He then consulted all the records of the past to which he could gain access—searched through formidable piles of Bible commentaries—sought all the learned disquisitions gathered into encyclopaedias; but it was all in vain. Not one ray of light was shed upon them."

His first gleam of dawn came incidentally from the Bible. It was the name that King Pharaoh called Joseph, *the son of Jacob*.

It was undoubtedly given for a hint to the priests initiated, or of the astronomical class.

Gen. 41:45. "And Pharaoh called Joseph's name, Zaphnathpaaneah; and he gave him to wife

Asenath, the daughter of Poti-Pherah, priest of On."

The priest by his character, Pharaoh, gave this exceptional word to mean: "*A prince of the life of the Age.*"

There is but one object in heaven or earth that could be truthfully called "*The life of the age.*" *And that is our own glorious material Lord—the sun! He is the life of every age, nor could there be an age without him!*

Therefore Jacob's son, Joseph, was a prince of the sun—or a genius or spirit of the Lord—the sun; so he could not be in any conceivable way a human being.

Moreover, he finds in the Vulgate that the words "Salvator Mundi" mean *Savior of the world*. And there is nothing more certain than that the material sun is the physical savior of the world. Then Joseph was a genius, or a spirit of the Lord—the sun—a *personification!*

Joseph's wife, Asenath, was a daughter of Poti-Pherah, priest of On. And On signifies the sun.

Asenath signifies she who is of Neith: i.e., a goddess of the Egyptians, and she was known as "Lady Neith," *one of the epithets of Isis, the moon goddess.*

Then Joseph was a spirit of the Lord—the sun—and he could not by any possibility have been a

man; neither could Asenath—Isis, the moon goddess—have been his wife.

Professor Ignas Goldziher, Ph.D., in his *Mythology of the Hebrews*, on p. 166 says: "Rachel is the legitimate wife of the dark nocturnal or overclouded sky; when the cloud lets fall its burden in drizzling rain upon the earth, the primitive Hebrews said: '*Rachel is weeping for her children*,' a phrase preserved from an age of mythic ideas, which was retained to a late age in a very different sense, for as the Arabs regarded the thunder as the clouds' cry of pain, so the Hebrews saw in the rain Rachel's tears.

"Even up to the present day the Arabs say of the rain, 'The sky weeps, the clouds weep.' And the idea was not strange to the Greek, who spoke of the tears of Zeus.

"Rachel had a favorite son called Joseph; this name signifies, 'He multiplies' or the 'Multiplier.' Can we doubt that this is the rain that the text speaks of which multiplies the blessing from above which lies below in floods of water, the rain which mythologically was regarded as the nutritive milk of the milked cows of the clouds?

"In mythology clouds are also called udders. Can the least doubt be felt that the multiplier, the son of the cloud, must be the rain, *as wine is called the daughter of the grape, and the fruit, the son of the tree?*

“It is this multiplier, son of the cloud, alone, who can bring aid when the earth is visited by long drought and famine. The multiplying rain gives back to the parched earth her fertility and procures nourishment for starving mankind. This simple idea is formed from the mythic base into the story of the famine in Egypt and Joseph’s aid in allaying it.¹ The myth itself, while it lived, was general, not bounded by time or space, limited neither geographically nor chronologically; when no longer understood and when lost to human consciousness it became a locally defined legend, belonging to a certain historical period.

“This is the experience which meets us in most of the Hellenic heroes. The sun which daily assails with an iron club and slays the monsters of darkness and storms, when personified as Heracles, or Hercules, does his deeds in a small place in Hellas, Nemea or Lerna.”

The reader should halt here and contemplate a moment: The scientific world does not now in this day accept these deeds of Hercules as bona fide, historical facts. They know its real origin was the mystery of a natural and ever-recurring phenomenon.

Then why do not the Hebrews and Christians view the mythology of Joseph, the multiplier, in the same sensible light?

¹ Joseph’s son Ephraim was named *Fertility*.

They accept every line of the ten pages concerning Joseph being sold into Egypt and the fictitious famine wherein Joseph, as Hercules, plays such an important part.

But it was the clever literary work of the well-trained astronomical priests; it was a story, a fiction, consistently and beautifully told, *when not even one word was written for real, practical truth.*

This ought to be apparent to every reader of the Bible. After the author had found out for a certainty that Joseph was a genius, or spirit of the Lord—the sun—and thereby was not in any sense a human being, he concluded to examine critically his very remarkable and mysterious dream.

Gen. 37:9. *“And he dreamed yet another dream and told it to his brethren, and said: Behold, I have dreamed a dream more, and, behold, the sun and moon and the eleven stars, made obeisance to me.”*

Vs. 10. *“And he told it to his father, and to his brethren; and his father rebuked him and said to him: What is this dream that thou hast dreamed? Shall I and thy mother, and thy brethren, indeed come to bow down ourselves to thee to the earth?”*

These dreams were written according to the Bible chronology, 1491 B.C., and the author has good reason to believe that they have never been rightly understood by the Hebrew or by the Christian world.

Now, for the reader to obtain the real meaning

of this alleged dream, he must clearly understand, by the so-called blessings of Jacob and Moses, that the astronomical priests, through their characters, Jacob and Moses, assigned Jacob's twelve mythological born sons to the twelve constellations of the zodiac—the twelve veritable kingdoms of heaven. *The whole of the Bible Allegories establish this fact.*

These twelve sons of Jacob were appointed at the inauguration of celestial Israel, when the constellation of the heavenly Bull became the successor of the constellation of Gemini, the celestial Twins, in 1491 B.C.

As Jacob's son, Joseph, was a genius or spirit of the Lord—the sun—in the very nature of things he could not have a dream. Neither could Jacob, the imaginary character of the astronomical priests, rebuke Joseph concerning an alleged dream. *Both would be a physical impossibility.*

Moreover, it is astronomically true that these twelve constellations of the zodiac are continually rising up and going down. One rises and one sets every two hours of our lives! They are always making obeisance to one another—the sun, moon, and the twelve constellations, with Jacob's mythological twelve sons who are the guardians and protectors of the earth while the shining Lord is passing through them. *Therefore all these brethren indeed come to bow down themselves to thee to the earth.*

This beautiful astronomical lesson was written by these clever priests for their initiated or astronomical class that was familiar with the kingdoms of heaven. But the coarse, ignorant, and credulous class could not understand it.

THE LORD WAS WITH JOSEPH

Acts 7:8. "And the patriarchs, moved with envy, sold Joseph into Egypt: *but God was with him.*"

For some unaccountable reason the Hebrew and Christian clergy have never told their audiences when, where, and how "*God was with Joseph.*"

The author desires that each and all his readers shall know how, when, and where the God of Israel was with Joseph.

The astronomical priest-characters, Jacob and Moses, were made by them to be the leaders of celestial Israel.

The so-called Israelites alluded to in the wilderness of Sinai, eating quail and manna, appear to us unreal, and in every sense fictitious.

Let us halt a moment and exhibit a text which relates an astounding fact.

Acts 7:4. "Then came Abraham out of the land of the Chaldeans, and dwelt in Charran; and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. *And he gave him none inheritance in it, no, not so much as to set his foot on: Yet he promised that he would give it to*

him for a possession and to his seed after him; when as yet he had no child."

The author is at a loss to know who was the author of the above text, namely, Acts 7:4. The language concerning Abraham is perfectly true; he was promised a possession, but it was undoubtedly allegorical and *meant a celestial inheritance.*

We shall have it in our power, in a few more pages, to demonstrate that Abraham was promised a celestial possession—a *grand inheritance comprising all the twelve kingdoms of heaven. This is the home of celestial Israel.* Because all the thousands of millions of stars within the orbit of the Chaldean planet Abhram, or the Phoenician planet Israel, which are one and the same, *are allegorically the children of Abraham or Israel.*

But we are straying away from our proposed subject to inform the reader how, when, and where *was the God of Israel with Jacob's son, Joseph.*

We have already said that the twelve mythological sons of Jacob were made to be the genii or spirits of the Lord—the sun—and that they were also the personification of the hieroglyphical signs, beasts, or constellations of the celestial zodiac, *the veritable kingdom of heaven!*

Now Jacob's son, Joseph, was assigned to the constellation of Libra, the Scales or Balance. Then the shining God—the sun—passes through that

constellation or allegorical tribe of Israel, annually in the month of September, *when all nature is "changing its coat into one of many colors."*

Therefore, the Lord—the sun—was with Joseph thirty days while he journeyed through the constellation of Libra, the Balance or Scales.

But this shining Lord—the sun—was not the least partial to Jacob's son, Joseph. Each one of Jacob's other sons have an annual visit from their *Most High God*; when he remains with them 30 or 31 days and the whole of them *aggregate the year of 365 days.*

Moreover, these sons in this wonderful theology *are kings, saints, and superintendents of legions of genii, or spirits, which daily assist their shining Lord in the multiplicity of his incessant duties.*

CHAPTER I

THE PASSOVER

There is nothing which a liberal scientist can allege more antagonistic to the orthodox Hebrews or Christians than to remind them of the fact that the God of Abraham, Isaac, and Jacob, the Lord God of Israel, the God of heaven, is but our own physical and material sun.

Let us learn from the Lord's action when he crosses over or passes over the vernal equinox. *Exod. 12:18*. "In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

"And thus shall ye eat it: with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord's passover."

Why was this strange and peculiar manner specified: loins girded, shoes on, staff in hand, and to eat in haste?

It was because that Lord that was coming was on a journey in which he never stops! He goes over his course like a man would do who was thoroughly and appropriately equipped for his journey, and he goes in haste. Their preparation,

their attire, and their actions should figuratively, but faintly, represent this Lord which was passing by.

What is the actual meaning of the Lord's pass-over? In this special chapter, it signifies his passing over the vernal equinox.

In what way are you able to furnish this definite information? Because we have seen already, that: "In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even."

What has the twenty-first day of the first month to do with the Lord's passing over?

Because that is the exact date upon which he passed over.

But how do you determine that this month was the first one of the year? Because this shining Lord—the sun—is alleged to have spoken unto Moses and Aaron in the land of Egypt, saying: "This month shall be unto you the beginning of months: it shall be the first month of the year to you."

How often does the Lord—the sun—pass over? He passes over twice a year. If he passes over on the twenty-first of the first month, when does he again pass over? He passes over the autumnal equinox on the twenty-first of September.

Has the Lord—the sun—any other prominent stations that he annually passes over? Yes, he has

two other stations. What are these way-stations called? They are known as his summer and winter solstices. Can you inform the reader exactly the date in the month when the Lord—the sun—passes over these two solstices? Yes, the first, or summer, solstice, he passes over on the twenty-first of June, and his winter solstice he passes over on the twenty-first of December. Does the Lord—the sun—pass over these four stations regularly? Yes, not only regularly, but always upon the exact moment of scheduled time.

The author would like to hear a Hebrew or Christian clergyman quote the words contained in the twelfth chapter of Exodus, and endeavor to show an enlightened twentieth-century audience how the Lord—the sun—annually passes over the vernal equinox. Then to demonstrate that this shining God of the zodiac—the kingdom of heaven—is *the Supreme Ruler of the Universe*.

We cannot believe that there can be found a sane minister in this enlightened day who could be induced to face a cosmopolitan audience and maintain that the Supreme Deity passed annually over the vernal equinox.

Let us give another good example that the Lord God of the Bible is but our own material sun.

Jer. 10:12. "He hath made the earth by his power; he hath established the world by his

wisdom, and hath stretched out the heavens by his discretion."

The writer of this language wrote these words over twenty-five centuries ago, and undoubtedly believed that our physical and material sun was indeed the Supreme Ruler of the universe; just as he thought our diminutive earth was the solid center of that universe. But when science has shown us that there are millions of shining Lords—or suns—in all parts of the heavens, would it not be puerile and superficial for us to think that they were *Supreme Rulers of heaven and earth*?

Jer. 10:13. "When he uttereth his voice, there is a multitude of waters in the heavens, and he causeth the vapors to ascend from the ends of the earth: he maketh lightnings with rain, and bringeth forth the wind out of his treasures."

Is not his voice the thunder when there is a multitude of waters in the heavens? Are not the vapors that ascend, the everyday phenomena of our material Lord—the sun? Does not his enormous heat bring forth the wind out of his hidden treasures?

Let us briefly give another example which we find on the last page of the New Testament: The Revelation given by St. John the Divine:

Rev. 22:1. "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb."

This is one of the most beautiful texts in Scripture; but the author believes the Hebrews and orthodox Christians have never obtained its true inherent meaning; therefore he will venture to give that which he assumes to be its true intrinsic interpretation.

All rivers and streams of pure crystal water may be called the water of life. Both animal and vegetable life cannot live without it. Every creature of the earth depends upon a bountiful supply of water; also every tree, shrub, or blooming flower.

But this pure river of water proceeded out of the throne of God and of the Lamb. How should we interpret that?

The Lamb of God is the constellation of Aries, the celestial Ram. He is at least one million years old, and yet the Christians insist that he is only a Lamb.

Who makes all the rivers of the world?

The Lord—the sun—is their father; and the ocean is their mother!

The throne of God—the sun—in March is in the constellation of Aries, the heavenly Ram; *astronomically known as the lamb.*

The Lord—the sun—then has increased in heat and power, and melts the snows from the vast plains and foothills.

But there is not one drop of water on the earth

that was not eliminated from the sea by the heat and influence of our own material God—the sun. His throne is not confined to Aries, the celestial Ram. *It is in each one of the celestial constellations. "He dwells between the Cherubim"* (Ps. 80:1).

THE GENEALOGY OF TERAH AND HIS FAMILY

Gen. 11:25. "And Terah lived seventy years and begat Abram, Nahor, and Haran.

27. "Now these are the generations of Terah: Terah begat Abram, Nahor, and Haran, and Haran begat Lot.

28. "And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees.

29. "And Abram and Nahor took them wives: the name of Abram's wife was Sarai; and the name of Nahor's wife Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah."

Ref. Gen. 22:20. "And it came to pass after these things that it was told Abraham, saying: Behold, Milcah she hath also borne children unto thy brother Nahor: Hus his first-born, and Bus his brother, and Kemmel the father of Aram, and Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel. . . .

23. "And Bethuel begat Rebekah; these eight Milcah [the moon] did bear to Nahor, Abraham's brother."

The name Terah in all probability means Terra,

the earth, because if his sons Abram, Nahor, and Haran were all planets, or personifications of them, he would have to be the earth or some other planet or personify one of them.

The name Terah may be like many names in Scripture, have numerous duplicates: see Juda, for Judah; Jeremy for Jeremiah; Esaics for Isaiah; Noe, for Noah; and this list might be indefinitely extended.

Many works on pagan mythology assert that Saturn was the son of Terra, and Abraham was the the son of Terah.

In Bulfinch's *Mythology* we find the following regarding Terra, the earth, on p. 178:

"A celebrated exploit of Hercules was his victory over Antaeus. Antaeus, the son of Terra (the earth) was a mighty giant and wrestler, whose strength was invincible so long as he remained in contact with his mother, Earth. He compelled all strangers who came to his country to wrestle with him on condition that if conquered (as they all were), they should be put to death.

"Hercules encountered him, and finding that it was of no avail to throw him, for he always rose with renewed strength from every fall, he lifted him up from the earth and strangled him in the air."

Now as Abram, Nahor, and Haran, the three sons of Terah, were planets or personifications of

them, and Saturn, the planet which Abram personified, was the son of Terra, the earth, they each and all are mythological; therefore, we can safely name Abram's father Terra, son of the earth. They were all planets, or satellites, or personifications of them.

Abram personified the Chaldean planet Abhram, High Father, or father of heaven; his brothers Haran and Nahor were planets or personified them.

Nahor married his uncle's daughter, Milcah the moon. And they were the father of Bethuel, the father of Rebekah, wife of Isaac, the fond parents of the twins Esau and Jacob.

Abram and his wife Sarah were the parents of Isaac.

The name Sarai signifies a star, or a planet, and the ancients called the planets wandering stars. She was known as the planet Venus Astarte, or Astoreth. "And the high places that were before Jerusalem, which were on the right hand of the mount of corruption, which Solomon the King of Israel had builded for Ashtoreth of the Zidonians."

I Kings 11:5. "*For Solomon went after Ashtoreth, the goddess of the Zidonians.*"

Sarai as Venus was known as the Queen of Heaven.

Jer. 44:15. "Then all the men which knew that their wives had burned incense unto other gods

and all the women that stood by, a great multitude, answered Jeremiah saying: 16. As for the word that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee.

17. "But we will certainly do whatsoever thing goeth forth out of our own mouth to burn incense unto 'the queen of heaven,' and to pour out drink offerings unto her, as we have done, we and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem; for then had we plenty of victuals, and were well and saw no evil.

18. "But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine.

19. "And when we burned incense to the queen of heaven and poured out drink offerings unto her, did we make her cakes to worship her, and poured out drink offerings unto her without our men?"

Concerning Isaac and Rebekah's twins, we omitted to say that they were named after the day and night. Esau came first and he was the day: and Jacob held to his brother's heel. He was called the follower, as the night follows the day.

Let us halt and interrogate Hebrew mythology and learn if their writings corroborate the genealogy of Abraham, Sarai, Nahor, and Milcah.

Prof. Ignas Goldziher, Ph.D., says on p. 158 of

his *Mythology of the Hebrews*: "There is another name discussed of the night sky Abram, with which are associated both a legitimate wife Sarai, and a concubine Hagar; and in the latter we discover the mythical bearer of a solar name, 'The Flying One.'

"This circumstance leads to the discovery that whilst the concubines, in mythical parlance or phraseology, are figures of an opposite nature to their master, like Hagar, a solar figure to Abram, the dark sky, the names of the legitimate wives represent figures homogeneous to the nature of the husband.

"The name Sarai signifies Princess, Lady—the princess of heaven! The moon, the queen who rules over the great army of the night sky.

"Another name of the moon in Hebrew mythology is Milcah, the wife of Abram's brother Nahor (Gen. 11:29), i.e., the Queen. Not expressly wife—but grammatically the feminine form Milekh (Abhimelekh), king the sun, like Ashera (moon) from Asher (sun) or Labana (moon) from Laban (sun)."

CONCERNING THE PRIEST'S CHARACTER: ABRAHAM

Gen. 12:1. "Now, the Lord had said unto Abram: Get thee out of thy country, and from thy kindred, and from thy father's house, into a land that I will shew thee."

Now, while the astronomical priest wrote these words, he personated the shining Lord—the sun: Because any land which he could show him was the divisions, or constellations, of the zodiac.

Anyone who will stop a moment and think will readily understand that our material Lord—the sun—could not describe land or any other space. Material objects, no matter how large and powerful, have no mental capacity. Therefore, the priest must speak and describe the land or the locality for him.

When we read that the Lord, our own material sun, had said unto Abram (the personification of a planet): “Get thee out of thy country, and from thy kindred and from thy father’s house, into a land that I will shew thee,” it was the beginning of a legend, and there was absolutely nothing sound and substantial concerning it.

It was the astronomical priest speaking in the character of the sun: correctly describing his large but limited locality, and at the same time he represented his imaginary character, Abram.

The priest at his desk or his table was all that was present at these dialogues.

These ancient priests had spent whole decades observing nightly the great kingdoms of the Lord—the sun—and knew every feature of them as well as a boy would know the road to his school or his playground.

Nothing could be plainer to him than the domicile of our Lord—the sun—the twelve kingdoms of heaven.

The reader would more clearly understand the character of these celestial lands if we follow with Isaac directly on the heels of his father Abraham.

All these promises of land or inheritance are more or less alike to *Abraham, Isaac, and Jacob*.

Gen. 26:2. "And the Lord appeared unto Isaac, and said: Go not down into Egypt; dwell in the land which I shall tell thee of."

The Lord—the sun—could show Isaac but one land, because he has always been in the same land, and never was away from it. He could tell him of none other.

3. "Sojourn in this land, and I will be with thee, and bless thee: for unto thee, and unto thy seed, I will give all these countries: and I will perform the oath which I sware unto Abraham, thy father."

When the Lord—the sun—spoke or wrote these words, by the mouth of an astronomical priest, and said "sojourn in this land," he could have meant none other than the land in the kingdom of God, or kingdom of heaven.

The words, "this land," could not mean that land, or any other land: it meant this land that he was dwelling in and had been in for millions of years, and knew no other land.

The Lord—the sun—invites Isaac to “sojourn in this land.”

Gen. 26:3. “Sojourn in this land and I will be with thee, and bless thee; for unto thee, and unto thy seed I will give all these countries.”

The Lord—the sun—said: “Sojourn in this land, and I will be with thee.”

Now, if Isaac sojourned in this land, the celestial zodiac, wherein the Lord—the sun—dwells, they would certainly be together; because the Lord is never out of that land.

And the Lord said: “For unto thee and unto thy seed, I will give all these countries.”

What did the Lord mean by the words: *All these countries?* He meant the twelve divisions, tribes, beasts, constellations, kingdoms, dominions, mansions, and these countries. They are known as the kingdom of God, and the kingdoms of heaven.

Let us now turn to Isaac's son Jacob, and learn what God Almighty—the sun—said to him of a “nation and company of nations.”

Gen. 35:10. “And God said unto him: Thy name is Jacob; thy name shall not be called any more Jacob, but Israel shall be thy name; and he called his name Israel.

11. “And God said unto him: I am God Almighty. Be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins.”

What nation and a company of nations did the Lord—the sun—refer to, by the mouth of the astronomical priest?

He referred to that great belt or zone of stars which had been evenly divided thousands of years before the inauguration of celestial Israel. They were then known as divisions or constellations. It was divided into twelve divisions because it required the Lord—the sun—that length of time to go round that almost infinite circle. Each one of the twelve divisions was 45 million miles long by 24 million miles wide, and the Shining Lord—the sun—passed by one of them every 30 or 31 days.

Then they were grouped together into four even parts, to suit the ever-changing seasons of the year.

Before the inauguration of celestial Israel they were known exclusively as divisions and constellations.

But when the astronomical priests had their two leading imaginary characters assign Jacob's twelve mythological sons to astronomical positions, it greatly increased the appellations of them.

As these twelve sons of Jacob were all born kings and they were each assigned to a constellation as a king and ruler, that made them kingdoms and dominions. And as the stars were allegorically the Children of Israel, that gave them the names, tribes, and congregations. Then when God

Almighty blessed Isaac's son Jacob, and announced by the mouth of a priest that *a nation and a company of nations shall be of thee*, it gave them yet another name.

These twelve mythological sons of mythological parents are the most important feature of the theology of Israel.

The reader may desire to know why the author designates Jacob's twelve sons as the *Twelve mythological born sons of Isaac's son Jacob*.

He, the author, clearly obtained that designation directly from the Bible. Jacob's father, Isaac, was the son of Abram and Sarai, each of which were planets or were personifications of them.

Rebekah's father, Bethuel, *sprang from Nahor, a planet, or a personification of one, and Milcah, the moon*.

These sons of Jacob are practically the kings, saints, and leaders of celestial Israel. They have kept a record of the seasons of the year, every moment, since the inauguration of the theology of Israel. That was in the year 1490 B.C., and up to 1910, it has been *three thousand, four hundred years*.

Now, while the author is obliged to designate each and all the leaders of Israel as purely mythological, he freely acknowledges their great usefulness.

St. John in Rev. 5:6 says: "And I beheld, and lo, in the midst of the throne, and of the four

beasts, and in the midst of the elders (hours) stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth."

The Christians glory in this wonderful language, but it has never been accurately and adequately interpreted.

The author will very briefly give an explanation of this strange language.

The four beasts are Taurus, the Bull; Leo, the Lion; Scorpio, the Scorpion, and Aquarius the Waterbearer; they all surrounded the throne of God—our material sun.

The seven horns, are the seven summer months, and the seven eyes are the seven spirits of God—the sun—sent forth into all the earth. That is, the seven eyes, which indicate intelligence, are Jacob's sons: *Gad, Ephraim, Asher, Issachar, Judah, Naphtali, and Joseph*. They are the genii or spirits of the Lord—the sun—and they personify the seven beasts, which are the guardians of the season of summer. See our article entitled "The Cherubim."

St. Paul also alluded to these genii, or spirits, of the Lord—the sun—that are always on duty, day and night.

All persons who understand the inherent meaning of Scripture, as given largely in esoteric language, know that the genii, or spirits, of the

Lord—the sun—are employed every moment of day and night.

We have just finished describing that Jacob's mythological sons, while they rule the twelve tribes of Israel, have millions of assistants and helpers, who are always engaged in serving their Lord—the sun.

Let us quote a text from the New Testament that plainly confirms our view.

St. Paul told King Agrippa about these tribes of Israel in Acts 26:6: "*And now I stand and am judged for the hope of the promise made of God unto our fathers: Unto which promise our twelve tribes, instantly serve God day and night.*"

Now, while St. Paul gave a sentence which was strictly true, in accordance with the esoteric language of Gen., chap. 49, and Deut., chap. 33*d*, he left out much which he should have said and explained.

We may be considered presumptuous to add any words to the language of St. Paul, but as we have the utmost confidence in the authority given in these two immortal chapters, we shall, for the benefit of our readers, attempt it.

St. Paul was, and is considered, one of the best-informed writers of the New Testament. Therefore, he might not have thought the explanation which we refer to important.

If St. Paul had clearly understood the esoteric

language of the Old Testament as we have given it in this chapter, he would have said in Acts 26:6: "*And now I stand and am judged for the hope of the promise made of God—the sun—unto our mythological fathers, or the personification of the planet Abraham or Israel: unto which promise our twelve tribes, instantly serve our God—the sun—night and day.*"

No one can dispute or allege that he (St. Paul) did not know that our shining Lord was the sun, when in Heb. 12:29 he said: "*For our God is a consuming fire.*"

Ref. Exod. 24:17. "*And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel.*"

Also Deut. 4:24. "*For the Lord, thy God, is a consuming fire, even a jealous God.*"

Deut. 9:3. "*Understand therefore this day, that the Lord, thy God, is he which goeth ever before thee; as a consuming fire he shall destroy them.*"

Whatever caused the Hebrews and Christians to believe that "the God of Abraham, Isaac, and Jacob"—the Lord God of Israel—the God of Heaven—*was the Supreme Ruler of the Universe is beyond our comprehension.*

There is not a scintilla to prove it within the lids of the Bible.

The author has one more of those New Testament texts that so clearly indicate where the God

—the sun—resides, that we feel justified in producing it for the general benefit or our readers.

Acts 7:6. “And God spake on this wise, That his [Abraham’s] seed should sojourn in a strange land, and that they should bring them into bondage, and entreat them evil four hundred years.

7. “And the nation to whom they shall be in bondage will I judge, said God, *and after that shall they come forth, and serve me in this place.*”

Now, we must ask, *What place did the Lord—the sun—mean when he said “this place”?*

This expression does not mean any place, but it signifies a specific, or a specified place. These words came direct from the Lord—the sun—himself, and everyone knows that he has a specified place which could be known only as *this place*. Whereas if these words had been spoken by the Supreme Ruler of the universe, the words “this place” *would not specify his place*.

But when we know that the Lord—the sun—did speak these words, by the mouth of a priest, and further know that he dwells between the beasts or the cherubim—that he was never outside of the zodiac—these words then are in all respects consistent and tenable.

He, the Lord—the sun—said: “And after that, shall they come forth and serve me in this place,” which place was in the Kingdom of God—the celestial zodiac.

Our God—the sun—has never been even a moment out of that place. Therefore, if he desired the children of Israel (the eternal stars) to be forever with him, he would be sure to say: “*and after that shall they come forth and serve me in this place.*”

There is another lesson given in this text of Scripture that we should not pass by unexplained: “And God spake on this wise: That his [Abraham’s] seed should sojourn in a strange land and that they should bring them into bondage, and entreat them evil four hundred years.”

Now Abraham was the priest’s imaginary character and also the personification of the Chaldean planet, Abhram—he had no seed nor did he have consciousness. He was not a man in any sense whatever. Neither had our material God—the sun—intelligence. *Then who created this ancient story concerning the seed of Abraham; which should sojourn in a strange land, and that they should bring them into bondage, and entreat them evil 400 years?*

It was all done solely by an astronomical priest at his desk or table.

7. “And the nation to whom they shall be in bondage will I judge,” said God—the sun.

Now, anyone with common-sense or mother-wit would see that the entire story of both verses sprang from the astronomical priest, without the assistance of any divine aid whatever.

Gen. 15:5. "And he brought him forth abroad, and said: Look now towards heaven, and tell the stars, if thou be able to number them; and he said, So shall thy seed be."

The author interprets this language to signify: That the astronomical priest wrote in the name of God—the sun—that brought his character forth abroad to a hill or other eminence where he could have a broad extended view of the night sky, the heaven, and "tell the stars if thou be able to number them: So shall thy seed be."

Now, as the priest's character Abram was a personification, he could have no natural flesh-and-bone children; that would be impossible. But as the thousands of millions of stars in the infinite orbit of the Chaldean planet Abhram, which he personified, were allegorically his children—in that light he was known as their heavenly father.

The Arabs know this great planet as Remphan, the Greeks as Chronos, the Phoenicians as Israel, the Romans as Saturn, or God Saturnus.

All the oriental nations worshiped him. The prophet Daniel called him the *Ancient of Days*, and the pagan world alluded to him as *Old Father Time*. He was the outside planet, as Neptune and Uranus were undiscovered then. His mean distance from the sun was nine hundred million miles. He was 29 of our years in making *one revolution round the sun*.

CHAPTER II

AN ORIENTAL ALLEGORY: ONE OF THE MOST PROFOUND ESOTERIC TEXTS OF SCRIPTURE

We shall now quote, and endeavor to interpret, one of the deepest and most profound passages of Scripture that was ever written by the astronomical priests.

It was written over 3,000 years ago, by Bible chronology, and we have reason to believe that it has never had an accurate and adequate interpretation.

Gen. 15:7. "And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.

8. "And he said: Lord God, whereby shall I know that I shall inherit it?

9. "And he said unto him: *Take me an heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle dove, and a young pigeon.*

10. "And he took unto him all these and divided them in the midst, and laid each piece one against another: but the birds divided he not."

When the astronomical priest-character Abram asked for a positive and explicit answer to his

earnest inquiry he said: "Lord God, whereby shall I know that I shall inherit it?" Then the astronomical priest said, in the name of the Lord: "Bring me an heifer, ram and goat, as it were for a sacrifice"; which had been a traditional practice when making agreements or covenants in early days.

Now, the author is led to believe that if there should be given an accurate and adequate interpretation of this esoteric language, coupled with such phenomena as can be found in the celestial zodiac, the kingdoms of heaven, which reasonably compare and harmonize with it, then there will be given an exact and definite location of the priest-character, Abram's, future dominion or inheritance. Now, while the three young beasts—the calf, ram, and goat—which were offered to the Lord were but earthly animals or beasts, they might in some way be compared with those which are celestial. While these sacrificed beasts were of the earth, they might be compared with the hieroglyphical signs or beasts of the zodiac. One was finite and limited—the other unlimited and eternal.

The author will now quote another esoteric text of Scripture that may in some way develop into the above, and render us assistance in making a true and valid interpretation.

Gen. 15:17. "*And it came to pass, when the sun*

went down, and it was dark, behold, a smoking furnace and a burning lamp—a lamp of fire [see margin]—that passed between those pieces.”

The author deems it to be the proper way to inform the ordinary reader regarding this astronomical observation.

The Roman planet Saturn, or the Chaldean planet Abhram, which are the same, could not be seen by the naked eye, and appear as a burning lamp or a lamp of fire.

The practical astronomer would be obliged to magnify the planet before it would appear as a burning lamp or lamp of fire. This we know for a certainty because of our experience with the same great luminous planet.

The priests may have had in that early day crude instruments for their observation, compared to modern invention, but if they magnified the planet, by the most simple and primitive means, it would make it appear much more like a smoking furnace, and a burning lamp than if seen through one of our most modern telescopes.

In a modern telescope we can only observe a small portion of the planet at a time. It is, therefore, obvious that it was then seen by some simple means, or a makeshift.

But it must have been more or less magnified to present the appearance delineated in the text.

If it was magnified but a score of times, it would

then distinctly appear as a smoking furnace and a burning lamp.

To begin this profound astronomical allegory we must explain some strange and complex phenomena which relate to the planets and hieroglyphical signs or beasts of the celestial zodiac.

There are twelve signs, beasts, or constellations in the heavenly zodiac. Each of these is 45 million miles long, and 24 million miles wide, when measured on the earth's orbit.

On a clear and moonless night they are visible to the naked eye. Each one of the planets apparently cuts across these great zodiacal beasts and divides them in the midst, and leaves each piece precisely as the priest-character Abram left his sacrificial beasts, "one against another."

However, to give the reader a correct idea of the lines of these orbits, we must explain that while they are in all respects real and tangible, they are wholly invisible. They can be seen only upon celestial globes or atlases.

Taurus, the celestial Bull, was the leader of the twelve beasts, or constellations, at that time. He was the first sign or beast, *that led the "hosts of heaven,"* after the organization of celestial Israel.

He was symbolized by the golden calf.

Also the calf alluded to in Rev. 4:7 is the celestial Bull. During the season of spring he can be nightly seen in the sky. He was the beast which

was cut in twain when the planet Abhram "passed between those pieces."

We have now given the reader the promise of the Lord—the sun—saying: "I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it."

Now let us, before we proceed farther, reckon up the ability of this Lord—the sun. We shall admit that he is very powerful and that he controls our entire solar system. But he was never one moment out of the limits or boundary of the celestial zodiac. And he was obliged to designate it as "*this land*."

"This land" meant the celestial zodiac—the Kingdom of Heaven. The Lord—the sun—had no other land to offer to anyone. It had been his exclusive home for at least a million years.

The great planet Abhram's orbit surrounded this land, and the priest-character personified him, so that all the ten thousand times ten thousand stars were alluded to as the children of Father Abraham!

And the imaginary priest-character said to the Lord—the sun: "*Lord God, whereby shall I know that I shall inherit it?*"

We have given the explanation of the sacrificial beasts, which were compared to those of the celestial zodiac, and we have shown how the orbits of the planets appear to cut through these great beasts or constellations and divide them in the

midst, and leave each piece one against another; "but the birds, which did not belong to the zodiac, as the calf, goat, and ram did, divided he not."

Therefore, in summing up our interpretation of the esoteric language of the astronomical priest, we portray the celestial condition, or the tableau, as follows: *The priest had his character Abram, when the sun went down, and it was dark, describe his principal, the great planet he personified, so perfectly that his whole astronomical class would know when he cut the constellation of Taurus, the heavenly Bull, in twain, and "passed between those pieces."*

We should be unmindful of our whole duty if we did not inform our readers of the general application of the priest's esoteric comparison—the sacrificial animals with his great zodiacal beasts.

Each one of our great planets is billions of miles nearer to us than these twelve great groups of fixed stars, beasts, or constellations are. Therefore all the planets apparently cut in twain each one of the zodiacal beasts or constellations of the zodiac and "*pass between the pieces.*"

Thus the Lord's—the sun's—promised celestial inheritance was not limited to Taurus, the celestial Bull; but it comprised or included all the twelve tribes, nations, kingdoms, and constellations of the zodiac, or the kingdoms of God, our glorious sun.

How puerile and untenable are the views of the Hebrews and Christians when they maintain that

the twelve tribes of the children of Israel ever existed as human beings upon the earth!

What did Balaam say (Num. 24:2): "And Balaam lifted up his eyes, and he saw Israel abiding in his tents, and the spirit of God (*the sun*) came upon him, and he said: "*How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!*"

Gen. 15:17 refers to Jeremiah, when, under other conditions, this language was repeated over one thousand years afterward.

Jer. 34:18. "And I will give the men that have transgressed my covenant, which they made before, when they cut the calf in twain, and *passed between the parts thereof*."

19. "The princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, *which passed between the parts of the calf*."

This is the language of the astronomical priests, and alludes exclusively to the people of our earth. The calf signifies Taurus, the celestial Bull. The earth's orbit annually cuts the constellation of Taurus in twain, and "*passes between those pieces*."

This beautiful and instructive esoteric language has been hidden by a veil for over three thousand years, and the Hebrew or Christian clergy, or Bible commentators, have never given it a proper and consistent interpretation.

Why did the astronomical priest wait until the

sun was set and it was dark, to introduce his character Abram, to see the great planet he personified? It was because night is the chosen time for astronomers to behold the starry hosts of the sky. Observations are almost exclusively taken in the absence of the sun and moon.

What other important lesson besides giving the exact location of the promised inheritance to Abraham, does this esoteric language teach?

It gives indubitable evidence *that the astronomical priests were the authors of the Bible. These twelve great constellations then became the twelve great tribes of Abraham or Israel. That was the veritable promised inheritance. It was the foundation of the theology of celestial Israel. Nevertheless, not one Hebrew or one Christian realizes that all-important fact.*

When the astronomical priests wrote the words contained in Gen. 15:9, 10, they were just beginning to plan the organization of celestial Israel.

They knew that there was a great broad belt or zone of stars which surrounded our Lord—the sun—and that it had been divided into twelve equal divisions, in accordance with the twelve months of the year.

This was done at an early age, when it was learned that the Lord—the sun—passed over one-twelfth of 360 degrees in a month of 30 days and a fraction.

Jacob's twelve mythological sons were born to suit this astronomical condition. They furnished the Lord—the sun—with intelligent genii for each of his twelve constellations.

Not only that, but the Lord—the sun—sent these spirits as seven eyes forth into all the earth.

Zech. 4:10. “*With those seven, they are the eyes of the Lord, which run to and fro through the whole earth.*”

Extract from Dr. George L. Robinson, Ph.D., of McCormick Seminary, *Leaders of Israel*, p. 18 (glance over Gen., chaps. 15–17): “‘The word of Jehovah came, saying.’ Then follows what Luther calls ‘*the great text of the Book of Genesis*’: ‘And he believed in Jehovah, once he reasoned it to him for righteousness’ (15:6).

2. “In the same transaction God promised Abraham a son. And in order to ratify His promise by the most solemn religious sanction possible, He bade him divide certain victims (the two portions probably being intended to represent the two contracting parties); and at nightfall He caused the divine presence to pass between them (to symbolize, probably, the assumption on His part of the obligation involved), *for no vulture nations would be allowed to defeat God’s promises* (Gen. 15:11).”

This is what the author would designate: *murdering this great esoteric text of Scripture.*

There is nothing true or *even interesting* in the above language except what Luther calls "*The great text of the Book of Genesis.*"

There is no truer or deeper allegorical language in Scripture than we find here.

The answer given to Abraham shows the locality of his celestial inheritance: The twelve great tribes; or kingdoms of Abraham or Israel.

CHAPTER III

MELCHIZEDEK AND ABRAHAM

We shall now assert another fact, which makes us substantially able to confirm the fact that as Abraham personifies the Chaldean planet Abhram, High Father, and father of heaven, he cannot, in the natural course of things, be a man. That would be a physical impossibility.

We shall now quote the entire fourteenth chapter of Genesis, which, while it appears to give a turbulent and warlike page of ancient history, affords us good evidence of the real character of Melchizedek and Abraham.

Gen. 14:8. "And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zoboum, and the king of Bela (the same is Zoar): and they joined battle with them in the vale of Siddim; with Chedor-laomer, the king of Elam, and with Tidal, king of nations, and Amrephel, king of Shinar, and Arioh, king of Ellasar; four kings with five. . . .

10. "And the vale of Siddim was full of slime pits, and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountains.

11. "And they took all the goods of Sodom and

Gomorrah, and all their victuals, and went their way.

12. "And they took Lot, Abram's brother's son (who dwelt in Sodom), and his goods, and departed.

13. "And there came one that had escaped, and told Abram, the Hebrew; for he dwelt in the plain of Mamre, the Amorite, brother of Eshcol, and brother of Aner; and these were confederate with Abram.

14. "And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, *three hundred and eighteen, and pursued them unto Dan.*

15. "And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus.

16. "And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

17. "And the king of Sodom went out to meet him (after his return from the slaughter of Chedor-laomer, and of the kings that were with him) at the valley of Shaveh, which is the king's dale.

18. "And Melchizedek, king of Salem, brought forth bread and wine, and he was the priest of the most high God.

19. "And he blessed him, and said, Blessed be

Abram of the most high God, possessor of heaven and earth.

20. "And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

21. "And the king of Sodom said unto Abram, Give me the persons and take the goods to thyself.

22. "And Abram said to the king of Sodom, I have lifted up my hand unto the Lord, the most high God, the possessor of heaven and earth, that I will not take from a thread even to a shoe-latchet, and that I will not take anything that is thine, lest thou shouldest say, I have made Abram rich: Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre, let them take their portion."

The information given in this wonderful chapter is quoted or alluded to in fifteen different books of Scripture. Mention is made of it in Deut., Josh., Chron., Sam., Ps., Isa., Ezek., Dan., Hab., Jonah, Num., John, Eph., Gal., and Heb.

Let us turn to the New Testament and see what we find there.

THE EPISTLE OF PAUL, THE APOSTLE, TO THE HEBREWS

Heb. 7:1. "Melchizedek, king of Salem, priest of the most high God, who met Abraham returning

from the slaughter of the kings, and blessed him: To whom also he gave a tenth part of all; *first being by interpretation king of righteousness, and after that also king of Salem, which is, king of peace: Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.*"

Rev. Robert Taylor of England, in his *Astro-Theological Lectures*, on p. 232, says: "While Melchizedek himself, from all the analogies of his mystical character, presents us with no closer an approximation to identity than to the Pole Star, to whose astronomical affinities and relations all the forms of speech occurring in Scripture with respect to Melchizedek will be found most scientifically applicable.

"Every genius of a star being a King, gives us his title Maloka; and the whole heavens turning round on him, as on their pivot, gives us his name of Zedek, or the Just One; who regulates or rectifies the order of the whole; and his character of Hierophant, or priest, as showing the law of heaven to all celestial hosts."

Then according to this interpretation, Melchizedek personifies the Pole Star; and Abraham the Chaldean planet Abhram, High Father or father of heaven. *They were only abstractions and could not act in the capacity of men.*

Let us contemplate these two great mythological characters in a practical, common-sense way: Melchizedek, or Abraham, to be a king, priest, or warrior, must, by the natural law, be a man.

All kings, priests, or warriors are men.

A personified genius—an abstraction, without father, mother, descent, or pedigree; having neither beginning of days nor end of life—could in no sense whatever be a man; therefore could not be a warrior, priest, or king.

Melchizedek could not bless Abraham and give him bread and wine. Neither could Abraham give Melchizedek tithes of all.

There were no nine kings slaughtered by Abraham's 318 servants. It was a fictitious romance.

The apostle Paul clearly explains the nature of Abraham and Melchizedek, when he says in Heb. 7:13: "*He of whom these things are spoken, pertaineth to another tribe, of which no man gave attendance at the altar.*"

But no one need be surprised concerning that tribe: all the leaders of celestial Israel are, and ever have been, members of that tribe.

Abram, his son Isaac, and grandson Jacob, Nahor, Haran, Lot, Sarah, Milcah, Bethuel, Rebekah, Laban, Leah, Rachel, Moses, Aaron, Miriam and the twelve sons of Jacob or Israel are each and all distinctively of that tribe.

Not one of them was ever more than a genius,

spirit, abstraction, or personification. They were without father, mother, descent, or pedigree, neither had they the beginning of days or end of life.

Every rational contemplative mind can readily point out all the astronomical objects belonging to that peculiar tribe. The personifications of the sun, moon, planets, and the signs, beasts, and constellations of the zodiac, each and all notably belong to that celestial tribe. And they cannot be forced into any other tribe.

They are indeed a select tribe. They are the real leaders of Israel, and with the millions of allegorical stars, comprise the cohorts of celestial Israel. They are twelve united kingdoms or constellations *that never shall pass away*.

Moreover, if Abraham was a personification of an abstraction, he could not have had 318 servants or any servants; he could not have a brother Lot, or any relatives. He could not have a wife and a son Isaac. He could not be confederate with anyone. Abraham could not hear that his brother Lot was taken captive; he could not arm trained servants or anyone else. He could not hear from one who had escaped the slaughter, nor could Abram have dwelt in the plain of Mamre, nor could he have pursued anyone unto Dan. It was all a notorious and fabulous yarn, concocted for some unknown purpose. Not even *one* word of it was true in any

sense whatever, because a personification or an abstraction could not hear, see, or act *as a human being*. *That would be physically impossible.*

Gen. 22:1. "And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham; and he said, Behold, here am I.

2. "And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

3. "And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God told him.

4. "Then on the third day Abraham lifted up his eyes, and saw the place afar off.

5. "And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship and come again to you.

6. "And Abraham took the wood of the burnt offering, and laid it upon Isaac his son, and he took fire in his hand, and a knife; and they went both of them together.

7. "And Isaac spake unto Abraham his father, and said, My father; and he said, Here am I, my

son. And he said, Behold the fire and the wood; but where is the lamb for a burnt offering?

8. "And Abraham said, My son, God will provide a lamb for a burnt offering; so they went both of them together.

9. "And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac, his son, and laid him on the altar upon the wood, and Abraham stretched forth his hand, and took the knife to slay his son.

10. "And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.

13. "And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns, and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

14. "And Abraham called the name of that place Jehovah-Jireh; as it is said to this day, In the mount of the Lord it shall be seen.

15. "And the angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord, for

because thou hast done this thing, and hast not withheld thy son, thine only son: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore."

The astronomical priest who wrote this touching story about his character, Abraham, did so knowing there was in the firmament a substitute that could be offered up in the stead of Isaac. Aries, the celestial Ram, annually becomes caught in the thicket, where the ecliptic crosses the equator. But Abraham would experience some difficulty in taking that celestial Ram for an offering. Because he is 45 million miles long, and 24 million miles wide.

When St. Paul gave us to understand the nature of a personification and abstraction or the character of the astronomical priests, that Abraham belonged to another tribe, one which was without father, mother, descent, or pedigree, neither had he the beginning of life or end of days, he forever settled the question that neither Abraham or his alleged son Isaac ever existed as human beings.

It would be physically impossible for Abraham to be tempted or to say; "Here I am"; he could not rise in the morning and saddle an ass, or take two men with him and Isaac.

He could not cut wood for a burnt offering, he could not go into the place which God—the sun—had told him.

He could not lift up his eyes and see the place afar off. He could not tell his young men to abide there with the ass and that he and the lad would go and worship and then come again.

He could not take the wood and lay it upon Isaac his son, he could not take fire and a knife, neither could they go together. Nor could Isaac speak unto Abraham and say, "My father." Nor could Abraham say, "Here am I, my son."

Abraham could not say, "My son, God will provide a lamb for a burnt offering." Abraham, an abstraction, could not bind his son Isaac and lay him on the altar upon the wood. It was a superficial fiction from the beginning to the end, to deceive the superstitious and credulous people.

There is one thing above all others that we learn as we investigate the Bible, and that is there never was a class of men more clever or skilful in concocting a sympathetic story, for the exclusive benefit of an ignorant and credulous class, than the ancient astronomical priests. For several thousand years and even today, with all our boasted advancement, there are millions of Hebrew and Christian people ignorant and superstitious enough to believe this old Bible tradition. *But burnt offerings today are not taken seriously, excepting where ignorance is indigenous.*

We shall now examine into Abram's family and learn of his great fruitfulness.

Gen. 17:2. "And I will make my covenant between me and thee, and will multiply thee exceedingly. As for me, behold, my covenant is with thee, and thou shalt be a father of many nations.

6. "And I will make thee exceedingly fruitful, and I will make nations of thee, and kings shall come out of thee."

Let us, after a lapse of 3,800 years, look over the priest-character Abraham, and by the records of Scripture learn just how prolific he has been.

Abraham's two sons, Ishmael and Isaac, who are spoken of in many places in Scripture, by Abraham, Sarai, Hagar, Isaac, and even by God himself, is contradicted by the apostle Paul. We shall produce what he said.

Gal. 4:22. "For it is written that Abraham had two sons, the one by a bondmaid, the other by a free woman.

23. "But he who was of the bondwoman was born after the flesh, and he of the free woman was born by promise. Which things are an allegory." Which is to say, that it was untrue.

What other children did Abraham have? He had by his wife Keturah, Zimram, Jokstan, Midian, Medan, Ishbag and Shebag. Counting Isaac and Ishmael with the others, *there are but nine persons.*

This number would be too small for one nation, let alone twelve nations.

But there are more serious difficulties to encounter before we can allow him to be the loving father of even one child.

We have proven unto demonstration that Abraham's father was the earth or some other planet; that he and his wife Sarai were planets, that they were without father, mother, descent, or pedigree, had neither beginning of life nor end of days.

Both Abram and his wife Sarah were either planets or the personifications of them. They were not flesh-and-bone people. To be the father and mother of offspring would be a physical impossibility.

Gen. 22:1. "And Abraham was old, and well stricken in age, and the Lord had blessed Abraham in all things."

As we have plainly told the reader, Abraham was an abstraction of the mind, a personification of a planet. He could not be old or be stricken in age, and the Lord—the sun—had no intelligence to bless anyone.

The sun in our planetary system, as far as we can conceive, is the dumb, physical servant of the Supreme Deity who has never yet spoken unto man.

2. "And Abraham said unto his eldest servant of his house that ruled over all that he had: I will make thee swear by the Lord, the God of

heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell.

4. "But thou shalt go unto my country and to my kindred and take a wife unto my son Isaac."

Now, if Abraham personifies the Chaldean planet, High Father or Abhram, he could not have a flesh-and-bone son. Therefore, the astronomical priests were beginning a fictitious narrative consisting of a brief romantic courtship and marriage. But the reader should be careful to observe that the servant was faithful and obtained the names of Rebekah's father and mother, Bethuel and Milcah.

Her uncle Nahor, her grandfather Abraham's brother, was a planet, as was her uncle Haran, or they personified one.

5. "And the servant said unto him: Peradventure the woman will not be willing to follow me into the land: must I needs bring thy son again unto the land from whence thou camest?"

6. "And Abraham said unto him: Beware thou, that thou bring not my son thither again.

7. "The Lord God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that swear unto me, saying, Unto thy seed will I give this land, he shall send his angel before thee; and thou shalt take a wife unto my son from thence.

8. "And if the woman will not be willing to

follow thee, then thou shalt be clear from this, my oath: only bring not my son thither again.

9. "And the servant sware unto his master concerning the matter.

10. "And the servant took ten camels, of the camels of his master, and departed: (for all the goods of his master were in his hand;) and he arose, and went to Mesopotamia, unto the city of Nahor.

11. "And he made his camels to kneel down without the city by a well of water, at the time of the evening, even the time that women go out to draw water.

12. "And he said, O Lord God of my master Abraham, I pray thee, send me good speed this day and show kindness unto my master Abraham.

13. "Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water:

14. "And let it come to pass, that the damsel to whom I shall say: Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also, let the same be she that thou hast appointed for thy servant Isaac, and thereby shall I know that thou hast shewed kindness unto my master.

15. "And it came to pass before he had done speaking that behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor,

Abraham's brother, with her pitcher upon her shoulder."

The reader should clearly understand that this poor ignorant camel driver requested our material Lord—the sun—to assist him to select a maid of a certain tribe for his master; although our shining God is one million, four hundred thousand times as large as our world; that his appeal reached the ear of the Lord, who promptly granted his request by giving his immediate influence.

Now, there is nothing strange concerning the fact that the low, ignorant, and credulous class believed this ancient legend. But it is marvelous that there are people in the world who assure us that it is the holy word of God, meaning the Supreme Deity.

It was nothing but the clever astronomical priest, weaving a story, a romance for densely ignorant people 3,767 years ago, *that none of his initiated or astronomical class would entertain a moment.*

20. "And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels.

21. "And the man, wondering at her, held his peace, to wit whether the Lord had made his journey prosperous or not.

22. "And it came to pass, as the camels had done drinking, that the man took a golden ear-ring of half a shekel weight, and two bracelets for her

hands of ten shekels weight of gold, and said, Whose daughter art thou? tell me, I pray thee. Is there room in thy father's house for us to lodge in?

24. "And she said unto him, I am the daughter of Bethuel, the son of Milcah, which she bare unto Nahor.

25. "She said moreover unto him: We have both straw and provender enough, and room to lodge in.

26. "And the man bowed down his head, and worshiped the Lord. And he said, Blessed be the Lord God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I being in the way, the Lord led me to the house of my master's brethren.

28. "And the damsel ran, and told them of her mother's house these things.

29. "And Rebekah had a brother and his name was Laban, and Laban ran out unto the man unto the well."

Gen. 24:34. "And he said, I am Abraham's servant, and the Lord hath blessed my master greatly, and he is become great, and he hath given him flocks and herds, and silver, and gold, and men-servants and maid-servants, and camels, and asses.

36. "And Sarah, my master's wife bore a son to my master when he was old, and unto him hath he given all that he hath.

37. "And my master made me swear, saying, thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell: But thou shalt go unto my father's house, and to my kindred and take a wife unto my son. And I said unto my master, Peradventure the woman will not follow me.

40. "And he said unto me: The Lord, before whom I walk, will send his angel with thee, and prosper thy way: and thou shalt take a wife for my son of my kindred, and of my father's house.

47. "And I asked her, and said: Whose daughter art thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I put the ear-ring upon her face, and the bracelets upon her hands.

51. "Behold, Rebekah is before thee, take her and go and let her be thy master's son's wife, as the Lord hath spoken."

The ancient astronomical priests, for some special purpose, wrote most if not all their traditional legends in dual form.

Gen. 11:29. "And Abram and Nahor took them wives: the name of Abram's wife was Sarai, and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah."

Now, by Terah's genealogy, not one of these

characters are natural flesh-and-bone people. They represent planets, stars, or satellites. And the astronomical priest who wrote this ancient legend takes special care that they all shall espouse none but celestials.

We also have seen that Abraham and Melchizedek, and all their tribe or kindred, which are Terah, Abram, Nahor, Haran, Lot, Sarai, Milcah, Bethuel, and others, all belong to the kingdoms of heaven—the zodiac.

Then we have shown by the interpretation of the priests' esoteric language that Abram with his father Terah, Nahor, Haran, Sarah, Milcah and Isaac, Rebekah, and her father Bethuel are all in their father's house known as the zodiac, their celestial inheritance.

59. "And they sent away Rebekah, and said unto her: Thou art our sister; be thou the mother of thousands of millions and let thy seed possess the gate of those which hate them."

There is nothing which the foregoing language could allude to with any degree of congruity or consistency but the thousands of millions of stars in the orbit of the High Father of heaven, the planet which Chaldeans knew as Abhram.

Reference is given from Gen. 24:60 to Dan. 7:10. "A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood

before him: the judgment was set, and the books were opened."

There was spread out upon a wintry sky, at twelve o'clock midnight, one of the most sublime celestial scenes ever witnessed by earthly mortals. But there was nothing whatever in all that grand heavenly tableau which was in any sense supernatural.

It was simply the closing moment of the year; which annually occurs on the 31st of December.

It is then the judgment, i.e., business concerns close their accounts of another year and a new set of books for new and increased trade are opened.

Those which ministered and stood before him were his seed or his children. They were the children of the Chaldean planet Abhram; or the seed of the Phoenician planet Israel—or, as the prophet Daniel calls him, "The Ancient of Days," whom the pagan world alluded to as Old Father Time. Each and all these titles are perfectly synonymous.

The reader should clearly know and recognize that all Terah's family were sun, moon, planets, or represented them as personifications.

The Lord—the sun—is alleged to speak directly to Abraham, while the priests have him apparently alive. But they always speak for the Lord—the sun—and for their imaginary character Abraham.

Then, when Abraham reaches the good old age

of 175 years, he gives up the ghost—dies—and is buried in the cave of Machpelah, by the side of his wife Sarah.

It is then that Abraham's son, Isaac, and his wife Rebekah, become the personifications of the same two planets, Abhram and Venus.

Our best witness to this important fact is the God of Abraham, Isaac, and Jacob, the Lord God of Israel, the God of Heaven—our own material sun.

Let us spend a few moments with Isaac after he assumed the celestial place of his father.

The reader should realize that there was no man Isaac. All Abram's family were mythical. The astronomical priest knew this land was the celestial zodiac, in which the Lord—the sun—forever dwells. Isaac was to personify the same planet that his father did—and *they all were in that land.*

This land was the Lord's—the sun's—land. It was this land upon which was his mansion, his habitation, or tabernacle. It was where he has been for millions of years, holding a numerous and extremely active family of revolving worlds in their well-defined orbits. It was the celestial zodiac—the twelve great kingdoms of heaven—all of which were within the great orbit of the Chaldean planet Abhram, or the Phoenician planet Israel, which Abraham and his son, Isaac, and Isaac's son, Jacob, personified.

And all the brilliant twinkling stars within that

infinite orbit were the seed or allegorical "Children of Israel."

And the Lord further said: "And I will bless thee, for unto thee and thy seed I will give all these countries; and I will perform the oath which I swear to Abraham thy father."

There are twelve divisions, constellations, kingdoms, dominions, or countries in the zodiac, and the Lord—the sun—passes through each of them annually.

Gen. 26:4. "And I will make thy seed to multiply as the stars of heaven and will give unto thy seed all these countries."

The only way the Lord—the sun—could make Isaac's seed multiply was by him personifying the great planet Abhram or Israel. He never had but two sons, Jacob and Esau. And these two sons were mythological! They never existed upon our earth.

Why did the astronomical priests who wrote Scripture make use of the words, "these countries"?

It was because the priests desired their astronomical class clearly to understand that Isaac and his wife Rebekah were to be the celestial successors to his father Abraham and his mother Sarah; as the personifications of the Chaldean planet, high father Abhram, and also the planet Venus, known best as "the queen of heaven."

Gen. 25:19. "And these are the generations of Isaac, Abram's son: Abraham begat Isaac, and Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian, of Paddan-aram; the sister of Laban the Syrian.

21. "And Isaac intreated the Lord for his wife, because she was barren, and the Lord was intreated of him, and Rebekah, his wife, conceived.

22. "And the children struggled together within her, and she said, If it be so, why am I thus? And she went to inquire of the Lord.

23. "And the Lord—the sun—said unto her, *Two nations are in thy womb, and two manner of people shall be separated from thy bowels, and the one people shall be stronger than the other people, and the elder shall serve the younger.*"

Let us turn to Gen. 24:60. "And they blessed Rebekah and said unto her, Thou art our sister, be thou the mother of thousands of millions." But she was only the mythical mother of Esau and Jacob.

The astronomical priest at his desk or table was practically the whole thing; he had these children born of Isaac and Rebekah *according to what was even then known as heathen mythology.*

When Jacob was being born, according to the priest—which was but a moment after his brother Esau—his hand took hold of Esau's heel, and, because of that, his name was called Jacob.

Esau, which was afterward changed to Edom, signifies the day and the word Jacob means "the follower," or the night, which always follows the day.

We shall endeavor to corroborate our position by a standard work on mythology.

Professor Ignaz Goldziher, on p. 139, says: "When we remember that Jacob's hostile brother in the Bible, itself, bears another name besides Esau, much more expressive and suited to the earliest period of the formation of legends: namely Edom, 'the Red,' in later times, when the original signification of the myths was entirely forgotten, these two names, Esau and Edom were found in the story of the brothers' quarrel, as appellations of the brother with whom Jacob fights. Attempts were made to harmonize them and the name 'the Red' was connected with the red pottage (Gen. 25:30), as well as with the more characteristic feature belonging to the old mythic stage, that the hostile brother was admoni, 'of a reddish color.' But the name Esau can also be rescued for the old myth, if we connect this name with the Arabic *atha*, 'hairy,' which is etymologically related to the name Esau. (See Eneald's *History of Israel*, p. 345.) Thus the name Esau would come in contact with the above-discussed mythic characteristic of the solar hero, that he is an *ish sear*, a hairy man."

Gen. 28:1. "And Isaac called Jacob and blessed

him, and charged him, and said unto him: Thou shalt not take a wife of the daughters of Canaan. Arise, go to Paddan-aram, to the house of Bethuel, thy mother's father, and take thee a wife from thence of the daughters of Laban, thy mother's brother.

3. "And God Almighty bless thee, and make thee fruitful and multiply thee, that thou mayest be a multitude of people. And give thee the blessing of Abraham, to thee, and to thy seed with thee, that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham.

5. "And Isaac sent away Jacob, and he went to Paddan-aram, unto Laban, son of Bethuel, the Syrian, the brother of Rebekah, Jacob's and Esau's mother."

Gen., chap. 29. "Then Jacob went on his journey and came into the land of the people of the east. And he looked and saw a well in the field, and there were flocks of sheep there, and to some men there he said: My brethren, from whence are ye? And they said, of Haran are we. And he said: Know ye Laban the son of Nahor? And they said: We know him. And he said: Is he well? They replied, He is well, and behold his daughter cometh with the sheep. He said it was early and not time to water and feed the cattle and sheep.

9. "And while he yet spake with them, Rachel came with her father's sheep, for she kept them.

10. "And it came to pass, when Jacob saw Rachel, the daughter of Laban, his mother's brother, and the sheep of Laban, his mother's brother; that Jacob went near and rolled the stone from the well's mouth and watered the flock of Laban, his mother's brother.

11. "And Jacob kissed Rachel and lifted up his voice, and wept.

12. "And Jacob told Rachel that he was her father's brother, and that he was Rebekah's son, and she ran and told her father.

13. "And, when Laban heard the tidings of Jacob, his sister's son, then he ran to meet him, and embraced him and kissed him and brought him to his house. And he told Laban all these things.

14. "And Laban said to him, Surely thou art my bone and my flesh. And he abode with him the space of a month.

15. "And Laban said unto Jacob, Because thou art my brother, shouldest thou therefore serve me for naught? Tell me, what shall thy wages be?

16. "And Laban had two daughters: the name of the eldest was Leah, and the name of the younger was Rachel.

17. "Leah was tender eyed, but Rachel was beautiful and well favored. And Jacob loved

Rachel and said: I will serve thee seven years for Rachel, thy youngest daughter. And Laban said, It is better that I give her to thee than that I should give her to another man. Abide with me. And Jacob served seven years for Rachel, and they seemed unto him but a few days for the love he had for her.

21. "And Jacob said unto Laban: Give me my wife, for my days are fulfilled that I may take unto myself and marry her. And Laban gathered together all the men of the place and made a feast. And it came to pass in the evening that he took Leah his daughter and brought her to him, when it was dark; and Laban gave unto his daughter Leah, Zilpah, his maid, for an handmaid.

25. "And it came to pass that in the morning, behold it was Leah, and he said to Laban, What is this thou hast done unto me? Did not I serve with thee for Rachel? Wherefore then hast thou beguiled me?

26. "And Laban said, It must not be so done in our country, to give the younger before the first-born. I will give thee also Rachel, if thou will serve yet seven other years, and he gave him Rachel his daughter to wife also."

This beautiful fascinating narrative, and the one of Isaac and Rebekah, are the most entertaining to be found in ancient history and it seems to us sacrilegious to brand them as oriental fiction and

claim these characters as purely mythical. Listen to mythology. Doctor Ignaz Goldziher, Ph.D., on pp. 161-62, says: "The nomadic Hebrews called Sarah, the Princess of Heaven, i.e., of the night sky, Abram's legitimate wife. The same relation between wife and concubine comes out with still greater distinctness in the case of Jacob, Abram's synonym. His legitimate wives are Leah and Rachel; to the latter he is bound by the tenderest love—a love which in the view of the biblical writers became the ideal of self-sacrificing conjugal affection. Both their names are homogeneous to Jacob's mythical character and the bearers of these mythical appellations are figures of the dark sky of night and clouds. It will be regarded by serious investigators as no mere chance that the word Leah in its origin signifies the same as Delila, namely, languida, defatigata, the languishing, weary, weak—the setting sun that has finished its day's work, or rather the time when there is no longer any sun. But the night, who cuts off from her long-haired lover or bridegroom the locks (*crines Phoebi*) in which his whole force resides; the night, which robs the sun of his splendid rays, causes him to fall powerless to the ground and lie blind on the battlefield. Even in a product of the Jewish literature of a later age, the expression, *chelash*—weak, debilitated—is used of the setting sun. 'The eyes of Leah were weak.' Gen. 29:17.

‘Leah was tender eyed; but Rachel was beautiful and well favored.’ The name Rachel is clearer and less ambiguous. It signifies ‘sheep.’ ”

ARE THESE LITERAL NARRATIVES OF SCRIPTURE
TRUE ?

This question may seem superfluous, and even impertinent to ask; because the Hebrew and Christian people have not only accepted them but have extolled their beauty and their supposed truthfulness for over nineteen hundred years.

They are held today, as literal and historic fact, by hundreds of millions of people, all over the civilized world.

But, nevertheless, they are classical fiction, beautiful indeed, but in all respects fictitious and untruthful.

Now, as the priest-character Jacob is one of the main heroes of this ancient legend, we shall before closing this chapter show the reader what current mythology says about him, which harmonizes with the records of Scripture.

We have already shown that Abraham and Sarah personified planets; that Jacob’s father and mother both came from that stock; that Jacob’s mother, Rebekah, sprang from Nahor, a planet, and Milcah, the moon. This tribe of celestials belonged to the kingdoms of heaven, and were “without father, mother, descent, or pedigree.

Neither had they the beginning of days, or end of life."

JACOB WRESTLES WITH A MAN

The three great patriarchs or forefathers of Israel are mythological. They are the personifications of the most wonderful planet in our solar system.

Now, to give the reader an intelligent idea of mythological Jacob, we must turn to a very ancient myth, which has occurred every day for probably a million years.

Gen. 32:24. "And Jacob was left alone, and there wrestled a man with him until the breaking of the day, and when he saw that he prevailed not against him, he touched the hollow of his thigh, and the hollow of Jacob's thigh was out of joint, as he wrestled with him and he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.

27. "And he said unto him, What is thy name? And he said Jacob, and he said, Thy name shall be called no more Jacob, but Israel, for as a prince hast thou power with God and with men, and hast prevailed. . . .

29. "And Jacob asked him, and said, Tell me, I pray thee, thy name, and he said, Wherefore is it that thou dost ask after my name? And he blessed him there.

30. "And Jacob called the name of the place

Peniel; for I have seen God face to face, and my life is preserved. And as he passed over Peniel the sun rose upon him, and he halted upon his thigh."

Professor Ignaz Goldziher, Ph.D., in *The Mythology of the Hebrews*, on p. 42, says: "The myth makes no distinction between the bright, radiant, sunny heaven and the dark heaven.

"Now, as to this darkness, it is indifferent whether it is the darkness of night, or that of the overclouded heaven by day. The myth notices only the phenomenon of the dark sky, darkness as a physical fact or state, considers only what is there, but does not distinguish the when—the time in which this darkness occurs. Hence in the myth the nightly heaven and the stormy or cloudy heaven are synonymous, since it does not distinguish day and night, as alternate periods of time, but only brightness and darkness as phenomena."

Professor Goldziher, continuing on p. 140, says: "Then Jacob remained behind alone, and there wrestled a man with him until the morning rose. And he saw that he could not do anything to him, so he knocked his thigh-socket, and Jacob's thigh-socket was dislocated in wrestling with him. Gen. 32:25, 27.

"Thus Jacob fights with a man who cannot conquer him, but whom he must let off at the rise of the morning.

"This is the dawn, who wrestles with the end

of the night, and in the end breaks loose so as to go up to the sky.

“The night is a limping figure. This again is a feature of the myth of the hero of darkness, which we meet with also in classical mythology as in Hermes. It probably indicates the opposite to swiftness and the rapid, never-ceasing course of the day, the sun and the dawn.”

As our earth is turning at the rate of over one thousand miles an hour, the illuminated or brilliant side must be perpetually wrestling with the darkness, at the end of night. This phenomenon must have begun when our earth began her active journey round the sun, and it must from necessity forever continue.

It is evidently one of the oldest myths known to antiquity.

These clever astronomical priests early obtained wealth, influence, and power from at least nine-tenths of mankind—those whose ideas upon the mysteries and phenomena of heaven were but little beyond the dumb herds of the field.

They sprang this ancient myth upon the people as the literal word of God, when they were changing Jacob's ethnological name for a Phoenician name of the great planet Israel which they had him personify.

The myth of the dawn, and the end of night, the darkness, was purposely given to them, as though

the Supreme Deity and Jacob (who had been known as a herder of sheep and cattle) had been wrestling, while there could not be imagined a greater absurdity.

Moreover, only those of incalculable ignorance would allow themselves to entertain it.

It might truly be said, as a figure of speech, that the faint light of God—the sun—at three o'clock in the morning wrestled as men do until one or the other prevail; because that peculiar phenomenon of mixing and blending the darkness of the end of night with the dawn is daily going on every moment all around the earth, and in the nature of existing conditions will always continue.

Vs. 28 needs additional explanation. “And he said: What is thy name? And he said Jacob, and he said, Thy name shall be called no more Jacob but Israel, for as a prince hast thou power with God and with men, and hast prevailed.”

There is a definite and substantial reason why the astronomical priest gave Jacob the epithet of “Prince of God.”

All those planets that were regarded as masculine, as Abhram, Israel, Jupiter, Mars, or Mercury, which surrounded the Lord—the sun—were always denominated “The Sons of God.”

Jacob's name was changed to Israel, the masculine Phœnician planet Israel.

The priests were then busy with the organization

of celestial Israel. They had Jacob personify the same planet which his father, Isaac, and his grandfather, Abraham, personified under the Chaldean name Abhram. He had been known before Jacob's time as "A prince of God—the sun"; and Sarah, his wife, was known as "The Princess of God, or the Queen of Heaven."

CHAPTER IV

THE INAUGURATION OF CELESTIAL ISRAEL BY THE ASTRONOMICAL PRIESTS

Those who are living now and enjoying the advantage of free access to the records of Scripture should know the date when celestial Israel was officially inaugurated.

This event became known directly from the processions of the equinoxes. It gave the time even to a moment!

The constellation of Taurus, the celestial Bull, then became the leader of the twelve tribes, of the constellations of the zodiac.

At one moment after twelve o'clock midnight, on the 21st of March, 1491 B.C., Taurus, the celestial Bull, succeeded the constellation of Gemini, the heavenly Twins, as leader of the twelve hosts, or constellations of the kingdoms of heaven.

Not only that, but a synod of astronomical priests had their imaginary characters, Jacob and Moses, appoint *Joseph's son Ephraim to be the first king of kings that ever reigned!* Nor was that all: *They appointed Jacob's other eleven sons to be the genii or spirits of their Lord—the sun—and be the personification of the beasts of the zodiac. Could*

they perform all these celestial duties and reside upon the earth?

They being born kings (Gen. 35:11) made these divisions or tribes or constellations to be also kingdoms and dominions and nations.

Why did the astronomical priests select the celestial zodiac—the kingdom of heaven—for their prospective theology?

In the first place: They laid claim exclusively to the kingdom of heaven, because they found it to be the domicile or habitation of their “shining God—the sun.”

Secondly: They found that his kingdom was the wide, extended field of all his family of revolving worlds.

It also contained the twelve great clusters of fixed stars, divisions, or constellations which appear infinite, with the pathway of their shining Lord winding apparently among them.

Thirdly: They selected the outside planet known as their great celestial leader, and all the stars within his infinite orbit to be known allegorically as his children.

Fourthly: It was duly considered and agreed upon, by a large majority of these astronomical priests, that the sun, moon, stars, planets, and the twelve constellations of the zodiac, although inanimate, could be given intelligence, by the direct aid derived from personification.

These four conditions or requirements were the *foundation of the theology of Israel*.

The most useful and practical feature of this great system was: "*The Twelve Mythological Sons of Jacob.*"

Their direct appointment on that memorable night (when Taurus succeeded Gemini as leader of the tribes or constellations of the zodiac) that Jacob's twelve mythologically born sons were given astronomical positions forbids any sane idea of a terrestrial Israel.

Each one of them was appointed by the priests' characters Jacob and Moses, to be a genius, or spirit, of the Lord—the sun—and the personification of the hieroglyphical signs, or beasts of the celestial zodiac. They were also made to be the guardians and protectors of the earth, while the Lord passes through their constellations.

But, you may say: *If they were celestial inhabitants of the kingdom of heaven, how could they in any way guard or protect the earth?*

We have said elsewhere that Moses said in Deut. 33:7, "*Hear, Lord, the voice of Judah, and bring him unto his people.*" What people did Moses mean?

He must have meant the people of the earth, because Judah was one of the four principal guardians of it.

But how could this son of Jacob who had been

assigned with his eleven brothers to celestial positions communicate with the people of the earth?

The astronomical priests who wrote the Bible, with due forethought, had already provided a way. Can anyone furnish approved authority for this astounding assertion based upon the accepted canons of Scripture?

Yes. And from the priests' character, Jacob, himself, as recorded in Gen. 28:10: "And Jacob went out from Beersheba, and went towards Haran, and he lighted upon a certain place and tarried there all night, because the sun was set; and he took of the stones of that place and put them for his pillows and lay down in that place to sleep.

"And he dreamed, and behold a ladder set upon the earth, and the top of it reached to heaven, and behold the angels of God ascending and descending on it."

Would not this legend, if accepted literally, be a physical impossibility? Yes, it certainly would. But it was not intended as literal fact. *These clever and far-sighted priests presented this tableau of a ladder reaching to heaven, with angels ascending and descending, for a special purpose. It was written for those conversant with astronomy, and the phenomena of the seasons; and not for the common, ignorant people, who always accepted everything as*

literal. The reader will find the rest of this subject in this volume under the title of the "Celestial Wilderness; or the Lord's Highway."

The purpose of the ladder set up so that angels were ascending and descending upon it, was to illustrate the possibility of the angels, spirits, or genii of the Lord—the sun—assisting him in his daily transcendent duties. Rev. 5:6: "*And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.*"

These spirits, genii, or messengers of God—the sun—were *Gad, Ephraim, Asher, Issachar, Judah, Naphtali, and Joseph.*

Each one of these mythological sons of Jacob has full charge of his respective constellation, while his shining Lord—the sun—is passing through them, as he does annually in March, April, May, June, July, August, and September.

These sons of Jacob were made kings over constellations; and when a group of fixed stars is governed by a celestial king, it logically becomes a kingdom.

These twelve kings, which sprang from Jacob's loins, employ millions of genii or spirits or angels under them. They were appointed to be the responsible guardians of the earth, as well as having

the freedom of the constellations of the zodiac—the veritable kingdom of heaven—and while we must understand that a ladder would not do for a practical means of communication in a literal sense, it would be at least a hint or figure to explain the influences that are so lavishly bestowed upon the earth from heaven.

The sun in reality is almost the exclusive cause of all celestial phenomena, directly or indirectly. His residence is between the cherubim. Yet a life's experience demonstrates the fact that his genial influence extends throughout the earth; that allegorically at least his active genii are forever busy assisting in all the endless details of that wonderful and complex influence that is carried out with such mathematical precision and certainty.

These genii, or spirits of the Lord—the sun—allegorically employ legions of spiritual assistants, and are busy every moment of time with blessing bestowed upon the earth from heaven.

Deut. 33:1. "And this is the blessing wherewith Moses, the Man of God, blessed the Children of Israel before his death.

2. "And he said: The Lord came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran, and he came with ten thousand saints; from his right hand went a fiery law for them."

These saints of the Lord—the sun—distil the briny waters of the sea all over the terraqueous globe, and send it over the thirsty lands.

THE SOJOURNING OF THE CHILDREN OF ISRAEL

Exod. 12:40. "Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years.

41. "And it came to pass at the end of the four hundred and thirty years, even the self-same day it came to pass, *that all the hosts of the Lord went out from the land of Egypt.*

42. "It is a night to be much observed unto the Lord for bringing them out from the land of Egypt: this is that night of the Lord to be observed of all the children of Israel in their generations."

The author holds good and substantial proof, backed up by the very best evidence, that the Hebrews and Christians have never yet obtained the accurate meaning of these three verses of Scripture.

The astronomical priests never exhibited their profound thinking more than is manifested in the above language.

Anyone, and everyone, would be led to think, according to this language, that it alluded to the children of Israel that were alleged to be in bondage 430 years in Egypt. But it in no wise alludes to them. *It has a wide, and different meaning.*

What is meant by the words: "all the hosts of the Lord went out from the land of Egypt"?

The Lord, as we have often said, is but our own material sun.

And his hosts, or his twelve hosts, are all the twelve constellations of the celestial zodiac. *Our Lord—the sun—has never had any hosts but these.*

Let us halt a moment, and interrogate King David: "*Lift up your heads, O ye gates: and be ye lifted up, ye everlasting doors; and the king of glory shall come in.*"

"Who is this king of glory?"

"The Lord of hosts, he is the king of glory" (Ps. 24).

There needs to be no doubt whatever about who is this king of glory. King David's words are plain and literal. He tells us: "*The Lord of hosts, he is the king of glory.*"

The Lord of hosts is an expression used in Scripture in scores of places; and it has but just one meaning. It signifies the shining God of the constellations, he who dwells between the cherubim, between the hieroglyphical signs of the zodiac; or, which is the same, the twelve hosts, or twelve tribes of the children of Israel—the stars within the twelve constellations of the kingdom of heaven, the zodiac, are the allegorical children of Israel.

Now that we know what are the hosts of the

Lord, we must learn what are "the children of Israel."

The astronomical priest said in the name of the Lord—the sun (Gen. 35:11): "I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins."

This action of the priest made Jacob be the personification of the great Phoenician planet Israel—just as Abram and his son Isaac personified the Chaldean planet Abhram, High Father, and father of heaven! All the oriental nations worshiped the same great planet. The Arabs called him Remphan, the Greeks knew him as Chronos, the Romans as Saturn, or the god Saturnus. The prophet Daniel called him "*The Ancient of Days*," and most of the pagan world knew him as "*Old Father Time*."

He was nine hundred million miles from the sun, and it took him 29 years to pass around him. The diameter of his orbit was one billion, eight hundred million miles across, and his orbit measured five billion, four hundred million miles in circumference.

Now, all the stars of every magnitude within this almost infinite orbit were considered his children.

Our Lord's—the sun's—apparent path, or the circumference of our earth's orbit, is 540 million miles.

It is divided into twelve even parts called divisions, constellations, nations, kingdoms, dominions, countries, and each and all signify the Twelve Tribes of the children of the Phœnician planet Israel.

By this simple arithmetical explanation we can clearly show the reader how it came to pass that all the hosts of the Lord went out from the land of Egypt.

Vs. 42 says: "It is a night to be much observed unto the Lord for bringing them out from the land of Egypt: this is that night of the Lord to be observed of all the children of Israel in their generation."

Now, our material Lord—the sun—was never outside the celestial zodiac, which all astronomers will verify; therefore it could not have been the people of the earth. That would be physically impossible.

The Lord who daily brings the allegorical children up out of the mythical land of Egypt is the material sun bringing up the twelve constellations of the zodiac, or the kingdom of heaven. He had been daily doing so for at least a million years before that *immemorial* night; and he is likely to continue so doing forever.

When we realize that all the stars in each of the twelve constellations are allegorically the children of Israel—and modern astronomers teach us all these stars of every magnitude are vast luminous suns; that our sun might be accepted as an average star; and he is one million, four hundred thousand times

as large as our earth—you can then begin to see the enormity of the expression, “children of Israel.”

The Phœnician planet Israel is eleven hundred times the size of our earth; and some ardent sun-worshiper devoutly called all the stars or suns in his orbit his astronomical children; and that extraordinary expression was seized upon because it was in harmony with *mythological Israel*. It may cling to it forever.

The allegorical land of Egypt signifies the land or space of darkness; it is that starry space in the shadow of the earth from which they come through, or up out of, every twenty-four hours of the year.

No one can have a proper knowledge of the meaning of the words, “Children of Israel,” until they realize this statement of astronomical facts. But we shall bring up further facts to clinch or to substantiate it.

Now, suppose the reader was comfortably seated in one of our modern observatories, and it was then 9 P.M. on May 9, 1910. Turning his face toward the eastern sky he would behold the constellation of Gemini, the heavenly Twins, rising in glory above the horizon.

Now, how shall we know that this great constellation, which is 45 million miles long and 24 million miles wide, is one of the allegorical “Tribes of Israel”?

You shall have the esoteric words of the learned astronomical priest when he instructed his character Moses to bless Jacob's son, Asher, in Deut. 33:26: "*There is none like unto the God of Jeshurun who rideth upon the heaven in thy help and in his excellency on the sky.*"

27. "*The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee and shall say, Destroy them.*"

The word Jeshurun signifies Israel, and, therefore, we might say that "*There is none like unto the God of Israel, who rideth upon the heavens in thy help, and in his excellency on the sky.*"

We shall with pleasure quote from one of the foremost scholars, the late Professor Max Müller, M.A., Fellow of All Souls College, Oxford, England. He was the eminent author of *Chips from a German Workshop* (Vol. I, p. 350). In speaking of the name of the Deity, this able linguist and comparative mythologist says:

"How, then, was that Being to be called which had revealed its existence and continued to make itself felt by everything that most powerfully impressed the awakening mind, but which was yet known only like a subterraneous spring by the waters which it poured forth with inexhaustible strength? When storm and lightning drove a father with his helpless family to seek refuge in the forests, and the fall of mighty trees crushed at his

side those who were most dear to him, there were, no doubt, feelings of terror and awe, of helplessness and despondence, in the human heart which burst forth in a shriek for pity or help from the only Being that could command the storm. But there was no name by which he could be called. There are names for the storm, wind, and the thunderbolt, *but these were not the names applicable to Him that rideth upon the heaven of heavens, which were of old.*"

In the opinion of the author, the foregoing deduction of this distinguished and devout professor were in all respects *fallacious, misleading, untenable and inapplicable.*

In this beautiful picture "of him that rideth upon the heaven of heavens, which were of old," there was no evidence whatever of any power present but that which was exercised by the Lord—the sun—and the phenomena that he alone produces. The subterranean spring that poured forth its waters, the storm of wind and lightning that wrecked the forest trees, were all the distinctive and well-known effects of "the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky"—all of which represents to us nothing more than our own glorious Lord—the sun—and his well-known phenomena. And Jacob's son Asher personified this constellation.

And, continuing, the astronomical priest had his character Moses say (Deut. 33:27): "*The eternal*

God is thy refuge, and underneath are the everlasting arms."

Rev. Robert Taylor of England gave the interpretation of this wonderful text to the world over a century ago, but it has never been accepted by the Hebrews or Christians.

It is none other than the arms or legs of the celestial Crab, which adjoins the constellation of Cancer, the Crab, and Leo, the Lion, that were depicted stretched out upon the sky, according to their position that presented to the eye of an intelligent observer "the everlasting arms."

The constellation of Gemini, the Twins, comes before Cancer, the Crab, and Leo, the Lion, and Virgo, the Virgin, are represented by Jacob's sons, Issachar and Judah and Naphtali. They were with their nine other brothers appointed to these celestial positions at midnight, on March 21, 1491 B.C.

Add to this 1910, and they have been on duty over three thousand, four hundred years.

Now another great constellation, which the observant reader might behold on the eastern sky, would be Taurus, the celestial Bull.

The priest-character, Moses, said, by the mouth of one of the astronomical priests (Gen. 49:17): "*His glory is like the firstling of his bullock, and his horns are like the horns of unicorns; with them he shall push the people together to the ends of the earth;*

and they are the ten thousands of Ephraim, and they are the thousands of Manasseh."

On p. 137 of *The Bible Allegories* we say: "Only the head and shoulders of Taurus can be seen; but these are so distinctly marked that they cannot be mistaken. He is now the second sign and the third constellation of the zodiac, but anterior to the time of Abraham, or more than 4,000 years ago, the vernal equinox took place and the year opened when the sun was in Taurus.

"He was then accounted the Lord of Lords, or King of Kings, for 2,150 years, because each of Jacob's sons was considered a king who reigned over a kingdom or dominion, and hence the leader of these celestial kingdoms was denominated a 'King of Kings.'

"The sun is virtually the leader of the '*hosts of heaven,*' but when it includes the leader, it is usually spoken of in the plural; as, '*These be thy gods, O Israel, which brought thee up and out of the land of Egypt.*' "

This being done, as anyone may verify every day of his life, done now, precisely as it was done then, by no other power than the sun, certainly should convince any rational mind that this operation never for a moment meant bringing up of the children of Israel out of the land of Egypt; but it distinctly signified precisely what we find being done today: that the Lord—the sun—continues to bring up these constella-

tions, these signs or beasts, Taurus, Aries, Gemini, the Crab, Lion, and the others, which are personified by Jacob's sons Ephraim, Gad, Asher, Issachar, Judah, and the others, out of the dark shadow of the earth, which was known allegorically as Egypt, for at least 3,000 years.

Does it not seem that with our advanced knowledge we could penetrate this superficial fallacy? this so-called Egyptian darkness?

Again, a tribe signifies a multitude, and these stars of every magnitude are allegorically the children of Israel, the people, that Taurus, this celestial Bull, shall push together. Could Moses' words, by any possibility, mean anything but this? *Could anyone imagine for a moment that this referred to an infuriated bull on earth pushing or chasing the children of Israel? Every astronomer is familiar with the constellation of Taurus. Taurus was symbolized by the golden calf 2,150 years.*

Let us investigate Leo, the great celestial Lion, which Jacob's son, Judah, personifies.

Gen. 29:9. "Judah is a lion's whelp; from the prey, my son, thou art gone up. He stooped down, he couched as a lion, and as an old lion; who shall rouse him up?"

Ref. Num. 23:24. "Behold, the people shall rise up as a great lion, and lift up himself as a young lion, he shall not lie down until he eat of the prey, and drink the blood of the slain."

It would not answer for the author to give the reader more than a brief synopsis of this beautiful allegorical language, as he has given its meaning in detail in his volume entitled *The Bible Allegories*, in the chapter on Jacob's son, Judah.

Gen. 49:9. "Judah is a lion's whelp," signifies that Judah personifies the celestial lion.

Then he says: "From the prey, my son, thou art gone up." The word, prey, is here divested of its literal meaning and used allegorically; it appertains as well to the harvest fields of golden grain that were then in June being harvested, under the protection of the celestial lion of the zodiac.

"From the prey, my son," signifies from the grain that had then been harvested, threshed, ground, and made into bread, which might be considered slain; and yet, the constellation of Leo, the Lion, that Judah personified, was still going up, was still ascending in the summer sky!

Hence, if we can only see and grasp this astronomical situation, it becomes not only a correct and truthful expression, but the idea is beautifully sublime and entrancing.

Ref. Num. 23:24. "Behold, the people shall rise up as a lion, and lift up himself as a young lion."

The words, "the people," here are allegorical, and are misleading, and this simple and seemingly innocent description constituted the veil, a cover-

ing that has securely hidden its meaning *for over three thousand years!*

The words, "the people," signify "the stars"! All the stars, within the orbit of the Phoenician planet Israel, are "his children." Then it becomes an easy matter to observe how nearly literal this troublesome text has been. To illustrate: Behold, the stars shall rise up as a lion, as the constellation of the Lion invariably rises on schedule time, in each and every year. And it is lifted up by the power of the Lord—the sun—as all other constellations are, and with the ease that a spry young lion would rise; and further, the text informs us "he shall not lie down until he eat of the prey, and drink the blood of the slain."

Here we encounter the words, "blood" and "slain." Their plain and obvious meaning has been changed to the esoteric or allegorical, which has figuratively imprisoned their sense for ages.

Behold, the people (the stars) shall rise up as a great lion, as the great Lion of the zodiac rises, which represents one of the twelve tribes of Israel, with Jacob's son, Judah, as the genius, or spirit of the Lord—the sun—who shall not lie down, that is, this constellation known as Leo, the Lion, shall not pass by—shall not leave his celestial domicile, as the guardian and protector of July until he eat of the prey and drink of the blood of the slain. To drink of the blood of the slain signifies only to

drink of the juice of the gathered or slain grapes. Hence, little by little is unfolded a sensible and tenable solution of these ancient texts, that must have resisted the efforts of many enterprising students that grappled with them.

For a more extended interpretation, see our *Bible Allegories*, pp. 215-20.

The author could bring up each one of the constellations of the zodiac, and show that one of Jacob's mythological sons was the genius of the Lord—the sun—and that they were the personification of each hieroglyphical sign, beast, or constellation of the allegorical tribes of Israel. *This astounding fact permeates every page of Scripture.*

Beginning with the ancient Jewish year, the names of Jacob's sons are Gad, Ephraim, Asher, Issachar, Judah, Naphtali, Joseph, Dan, Benjamin, Zebulun, Reuben, and Simeon. *Moses made Levi to be a Levitical priest.*

Their constellations were respectively: Aries, the Ram; Taurus, the Bull; Gemini, the Twins; Cancer, the Crab; Leo, the Lion; Virgo, the Virgin; Libra, the Scales; Scorpio, the Scorpion; Sagittarius, the Archer; Capricornus, the Goat; Aquarius, the Waterbearer; and Pisces, the Fishes.

Now, these twelve sons of Jacob with the stars of every magnitude, are *allegorically the children of Israel.*

These twelve divisions, nations, kingdoms,

dominions, countries, congregations, or tribes are all synonymous terms. And all the stars within their boundary are the children of Israel.

Now by the diurnal motion of the earth they are brought up out of the land of Egypt; or the land of darkness—the shadow of the earth—every night of our lives!

This system began on that night as recorded in Exod. 12:41: "And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt."

It would seem to us by the writer's language that this going out from the land of Egypt—the dark space, or shadow of our earth—*was an entire new task for the Lord—the sun.* But this was not the fact, or anything of that kind. The Lord—the sun—*had been bringing up these starry divisions or constellations for at least a million years—ever since our own earth began turning on its axis.*

What was new and an untried project at that time was the sudden introduction and organization of celestial Israel. And there was no other Israel.

"That made it a night to be much observed unto the Lord—the sun—for bringing them out from the land of Egypt. This was that night of the Lord to be observed of all the children of Israel in their generations."

Now we come to realize the astounding fact that there never was any people known as the children of

Israel on our earth. They were all fictitious. Not so much as one of them ever existed upon the earth.

Abraham, Isaac, Jacob, their wives, handmaids, their twelve sons, and daughter; Moses, Aaron, and Miriam, Jesus and John the Baptist, and many others were mythological and the stars in the orbit of the Phoenician planet Israel were the allegorical children of Israel.

This new hypothesis concerning the children of Israel may be a surprise to very many people.

But, when we come down earnestly to contemplate that there is a history of the children of Israel that were in the wilderness, upon the earth, and another twelve tribes of Israel in the zodiac, would not that be quite as inconsistent and equally strange and untenable?

We have indubitable proof of the very moment that celestial Israel was organized. It comes by the precessions of the equinoxes; and they *are infinitely perfect*. Astronomers mention a number of the sons of Jacob in the constellations of the zodiac.

The great linguist and astronomer, Elijah Burritt, in his class book of astronomy, on p. 56, says: "In the zodiac of the Hebrews, Aquarius represents the *tribe of Reuben*." And: "In the Hebrew zodiac the sign *Scorpio* is allotted to Dan, because it is written in Gen. 48:17, '*Dan shall be a serpent by the way, an adder in the path.*' "

But we have found and have published before the world an average chapter of 25 pages in our work entitled "The Bible Allegories" where it is perfectly and plainly shown, from the records of Gen., chap. 49, and Deut., chap. 33, that each one of Jacob's twelve sons are the genii, or spirits of the Lord—the sun—and the personification of the beasts of the zodiac.

Every one of the leaders of Israel: Abraham, Isaac, Jacob, Haran, Nahor, Bethuel, Lot, Sarai, Rebekah, Laban, Rachel, Leah, with Gad, Ephraim, Asher, Issachar, Judah, Naphtali, Joseph, Dan, Benjamin, Zebulun, Reuben, and Simeon, were mythological.

They were each and all personifications.

St. Paul says of them that they belong to another tribe; one that is without father, without mother, without descent, having neither beginning of days or end of life.

The above leaders of Israel have their inheritance in the zodiac—the kingdom of heaven—where their shining Lord between the cherubim forever dwells (see Ps. 80:1).

CHAPTER V

THREE NOTED CELESTIALS, MOSES, AARON, AND MIRIAM

(Num. 12:1)

“And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married; for he had married an Ethiopian woman.

2. “And they said, Hath the Lord indeed spoken only by Moses? Hath he not spoken also by us? And the Lord heard it.

3. “(Now the man Moses was very meek, above all the men which were upon the face of the earth.)

4. “And the Lord spake suddenly unto Moses, and unto Aaron and unto Miriam: Come out, ye three, unto the tabernacle of the congregation. And they three came out.”

This circumstance, and these conditions give us an opportunity of making some remarks that are especially needed here.

We have clearly shown in one hundred examples, each taken from miscellaneous texts of Scripture, that the words “Lord” and “sun” are synonymous terms, and that they are one and the same.

The sun is the same now as he was then, and we know for a certainty that the Lord—the sun—does not and did not converse with anyone.

We are quite able to produce evidence direct from Scripture to prove that Moses, Aaron, and their sister Miriam were only personifications, and the imaginary characters of the astronomical priests.

Then if there was a dialogue between the Lord—the sun—on one side and Moses and Aaron on the other, who did the talking or the writing?

It was, in point of fact, done invariably by the astronomical priest at his desk or table.

But you may with ordinary reason ask: Why did the priest write the foundation of this beautiful and instructive allegory?

The priests who wrote the Bible were masters in the science of astronomy, and they were always busy and seeking opportunities to disseminate their knowledge to their astronomical class. But they invariably used allegory to veil the truth from the vulgar, illiterate, and credulous class.

Num. 12:5. “*And the Lord came down in the pillar of a cloud, and stood in the door of the tabernacle, and called Aaron and Miriam; and they both came forth.*”

There are quite a number of formidable reasons why this language cannot literally be true.

In the first place, the Lord—the sun—is one million, four hundred thousand times as large as our world. He is known and is spoken of in Scripture as a vast consuming fire; he would melt our earth into a white, or incandescent heat before he was within a million

miles of it. Besides, his great family of revolving worlds would immediately leave their orbits and directly follow him. It would wreck our whole planetary system.

6. "And he said, Hear now my words: If there be a prophet among you, I, the Lord, will make myself known unto him in a dream. My servant Moses is not so, who is faithful in all mine house."

Now let us fairly consider this language, and endeavor to find its real meaning.

The Lord of the Bible is our own material sun, and his house or tabernacle is the celestial zodiac, the kingdoms of heaven. The Lord himself says: "Moses is faithful in all his house," which means that Moses is faithful in all the constellations of the heavenly zodiac, "where he forever dwells" (Ps. 80:1).

Then Moses must have been a genius, or spirit of the Lord. He could not have been a man.

10. "And the cloud departed from off the tabernacle, and behold, Miriam became leprous, white as snow, and Aaron looked upon Miriam, and behold, she was leprous.

11. "And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.

12. "Let her not be as one dead of whom the

flesh is half consumed when he cometh out of his mother's womb.

13. "And Moses cried unto the Lord, saying, Heal her now, O God, I beseech thee.

14. *"And the Lord said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? Let her be shut out from the camp seven days, and after that let her be received in again."*

15. "And Miriam was shut out from the camp seven days, and the people journeyed not till Miriam was brought in again."

The author ventures to express his judgment that no more profound, more beautiful, or more applicable allegory was ever written in the world than this one.

It was published in England over one hundred years ago, by the eminent Rev. Robert Taylor of St. John's College, Cambridge, England. The only credit the author asks is, *that he has probably saved it from oblivion.*

On p. 391 of his *Astro-Theological Lectures*, Dr. Taylor says: "It is in this truly sublime and beautiful passage of Scripture that we have the first mention of the august personage with whom I am now to bring you into better acquaintance. Both the Greek and Latin versions, which I have read to you, are honester and fairer than the English, which in this instance, as in many others, egregiously protestantizes it. They have actually

changed the name of the original text, in this and in every passage where it occurs, into Miriam, in order to prevent our suspecting or discovering that this Miriam, the first prophetess (as her brother Aaron was the first of prophets) was not a mere Miriam which might be a name for anyone, but is indeed Maria; even none other than that blessed Virgin of God, and Mother of us all, eternally a Virgin, holy as God is holy, and pure as God is pure.

“But observe: This Mary, the prophetess (for that is her true name), is introduced in the sacred ode very abruptly, as a personage with whom the reader is supposed to have been previously and from other sources sufficiently acquainted. There was no occasion explicitly to state who Lady Mary was, or whence she came, or what part she bore in ‘the bringing up of the children of Israel out of Egypt.’

“Know ye not Mary? Not to know Mary argues an ignorance of the theological system too gross to be hopeful of instruction; the announcer, the indicatress, the harbinger, the herald, as that word *He Ncbaiah*, the prophetess, signifieth. It is in the singular, *Mare*, the sea. It is in the plural *Maria*, by quantity pronounced *Marīa*, the sea. And Maia, the mother of Mercury, and Myrrha, the mother of Adonis.

“She is the celestial Virgin of the zodiac, who

like all the other constellations is sprung out of the sea; as all the twelve signs of the zodiac apparently rise out of the sea, and set in it as they rise above the horizon of the East, and set again in the West.

“And where does this Lady Mary make her first appearance, but where she should do, and as her name imports? By the shores of the much-resounding, splashing sea!—the epithet of multitudinous always being appropriate to *Mare*, the sea, the multitudinous ocean, the genius, goddess, or lady of the sea, as Venus, Miriam, and Mary severally were; whence is acquired the name Myrionimous, and Polyonomous; that is, of a thousand names, and of many names, for which reason Marion, and Polly, Molly, Mary, Maria, each alike signifying the lady or mistress of the sea.

“And why had we no mention of her before, when the children of Israel were in Egypt? Why, but because the stars, of which she takes the lead, were then below the horizon, and she must necessarily come up first for them to follow.

“And why is she a prophetess (*Nebaiiah*)? But because all the planets and groups of stars are prophets and indices in turn of the stars which come after them, and the constellation of Venus, in the zodiac, is a foreteller, in like manner as the stars in the Ram are called the Rams of Nebaioth,

which minister unto the coming God of Day, and are therefore stars of augury or divination whose allegorical language it is which we read in the 60th of Isaiah, 'Arise shine, for thy light is come, and the glory of the Lord (that is, the brightness of the sun) is risen upon thee.'

"But the Lady Mary joins with her brother Aaron in a sedition against Moses, because of the Ethiopian woman whom he had married. Of which enigma, the solution is a reference to a union, or adoption of the Indian mythology into the Coptic or Egyptian Exode—Ethiopia being the theological name of India.

"On this occasion, we read that the Lord came down from heaven in the pillar of a cloud, and stood in the door of the tabernacle, and his wrath was kindled against Aaron and against his sister, Miriam, to such an extent that he smote the young lady with a leprosy, and she became leprous, white as snow, even as one dead, of whom the flesh is half consumed, and insisted that she should be shut out of the camp seven days (Num., chap. 12).

"And now, the planet Venus, whose domicile is in the pavilion of the zodiacal Bull of April, whose very name was Mary, as that name signifies, sprung from the froth of the sea, presents the solution of the leprous whiteness that covered the beautiful form of Miriam; and of the sea from

which she sprang, her father Neptune, seeming to throw up his froth or spitting in her face.

“When she arises as the planet Venus, in her domicile of April, out of the sea, her direct adversary, the horse and his rider, of the gloomy month of November, is thrown into the sea, as a necessary consequence, on the opposite side.

“The Sea of Surph! As in the pagan allegory, it was the month of April when Venus rose out of the waves and landed in her favorite island Cyprus, from whence she was caught up into heaven.

“When the woman, who as the planet Venus was caught up into heaven, even to the throne of God, she was settled forever, and there is that same eternal Venus fixed forever in the Virgin of August. Of which astronomical sense, the allegorical enigma is that which we read in the 20th chapter of Numbers; that is, in the 20th lesson of allegorical arithmetic, where you read that Miriam died in Kadesh, and was buried there. While it does well enough to sound on the uncurious and uncritical ear, as if Kadesh was the name of a place, and as if Miriam died in Kadesh, or in Kadish-Barnea, had meant no more than as if she had been a real person who had really died in a place of as real a geography as Smithfield. But it makes a difference when it is discovered that Kadish is the name of glory or brightness, and Kadish-Barnea is the brightness of corn. So that Miriam dying, and

being buried in Kadesh-Barnea is an evident enigma for the Virgin, the genius of the harvest month, being absorbed as she is in the brightness of the sun, which renders even the bright star or sheaf of corn in her hand invisible.

“Now, resist this demonstration who can, it is no less than a mathematical demonstration. Turn to your almanac, turn to your calendar by which you find the lessons in your prayer book, and you find that there, even there, your Christian chronologers have fixed the 15th of August as the sacred festival of the Assumption of the Blessed Virgin, or taking up of the Virgin to heaven. It ever having been a tradition that the Virgin Mother never died, but shared with Enoch and Elijah the honor of being translated or assumed; and taken up into heaven. As in the Liturgy of the Catholic church for that day are the words, ‘This day the Virgin Mary ascended the heavens. Rejoice ye, for she reigns with Christ for ever.’ *The Virgin Mary is taken up into the heavenly chamber in which the King of Kings sits in his starry seat. That very 15th of August, in the Roman calendar of Columella, is the very crisis of the disappearance or evanescence of the Virgin of the zodiac. That very 15th of August is the day which the ancient Greeks fixed as the day of the assumption of their blessed Virgin Astra.*

“And the seven days during which Miriam was

shut up, and not allowed to show her leprous face in the camp of Israel, is precisely the length of time during which the Virgin of the zodiac, absorbed in the effulgence of the sun's rays, as he is passing through her, is shut up, so as to be rendered wholly invisible in the camp of heaven. But it is three weeks before the sun appears to have made sufficient progress to suffer the stars which form the constellation again to become visible to the naked eye, and just at the end of that three weeks, when her beautiful head is seen on the other side emerging out of the sun's rays, have your Christian almanacs fixed the festival of the nativity of the blessed Virgin; that is, the 8th of September."

The interpretation of this beautiful and instructive allegory eminently corroborates our theory; that all the distinguished heads of Israel are celestial. They are planets, constellations, or the personifications of them.

We are fully able to prove by Scripture that Abraham, Isaac, Jacob, Haran, Nahor, Lot, Iscah, Sarai, Milcah, Bethuel, Laban, Rebekah, Rachel, Leah, their two bondmaids, and Hagar, Reuben, Simeon, Levi, Gad, Ephraim, Asher, Issachar, Judah, Naphtali, Joseph, Dan, Benjamin, Zebulun, and their sister Dinah, are celestial; that their home is with their shining Lord—the sun—in the heavenly zodiac.

It will be in all respects quite as easy to prove that Moses, Aaron, and their sister Miriam, as we have just shown, is the beautiful Venus which at certain times has to remain outside the camp seven days. They are and ever have been celestial.

The astronomical priest clearly but indirectly informs us that Moses is a genius of the Lord—the sun. All the initiated or astronomical class knew that Moses, Aaron, and Miriam were celestial.

Exod. 34:29. “And it came to pass, when Moses came down from Mount Sinai with the two tables of testimony in his hands, when he came down from the mount, that Moses wist not that the skin of his face shone, while he talked with them.”

As the priests were the sole authors of the Bible, they evidently desired that their astronomical class should know the real character of Moses. They gave this information indirectly, as they did in the case of Moses’ sister Miriam.

30. “And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone, and they were afraid to come nigh him.”

The astronomical priests of that early day were all devout sun-worshippers.

Now, if Moses’ face shone, he must have resembled the Lord—the sun; he must have been a genius or a spirit of the sun, as were each of the twelve sons of Jacob. We have shown in this

work that Joseph was a prince of the life of the age, which signifies the sun.

31. "And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him; and Moses talked with them."

If Moses called unto the children of Israel and Aaron, his brother, and all the rulers of the congregation returned unto him, and Moses in that condition talked with them, it could have been no secret.

Neither would it ever have been known had not the astronomical priest so plainly published the fact.

It would have been much more strange for Moses to have been an ordinary man, because there were over thirty odd leaders of Israel before the birth of Moses, none of whom were real flesh-and-bone people.

32. "And afterward all the children of Israel came nigh; and he gave them in commandment all that the Lord—the sun—had spoken with him in Mount Sinai.

33. "And till Moses had done speaking with them, he put a veil on his face.

34. "*But when Moses went in before the Lord to speak with him, he took the veil off, until he came out. And he came out, and spake unto the children of Israel that which he was commanded.*"

The language of this verse needs explanation.

What is meant by Moses going in before the Lord to speak with him? *He took the veil off until he came out. And he came out, etc. Now, what did Moses go into and come out from?* when he put his veil off and on?

The Lord's—the sun's—house is the celestial zodiac; he was never outside of that heavenly belt or zone of stars.

Then, if Moses went in before the Lord—the sun—to speak with him, he must have gone into the Lord's house—the zodiac. The Lord—the sun—had been among those twelve constellations for a million of years, and every modern astronomer will substantiate that he has never been out of them.

Then it is safe to assert that Moses was a genius or spirit of the Lord—the sun—and that he visited his Lord, at his eternal home, in the celestial zodiac, known then as the kingdom of heaven.

35. *“And the children of Israel saw the face of Moses, that the skin of Moses' face shone; and Moses put the veil upon his face again, until he went in [unto the kingdom of heaven] to speak with him.”*

This direct information could not have been an accident; the writer tells it over and over again. He carefully gives us to understand that Moses made frequent use of a veil, on account of his shining or beaming face, as the Lord—the sun.

Professor Ignaz Goldziher, in his *Mythology among the Hebrews*, on p. 79, says: “Moses received

many features of the solar myth, as *Professor Steinthal has pertinently proved in his treatise on the story of Prometheus, was imagined provided with horns, i.e., with shining or beaming countenance (Exod. 34:29, 30, 35).*"

If this was the first time the priests had incidentally given to new members of Israel a something that would truthfully denote their inherent character, we would let it pass by unnoticed; but from the very beginning, even regarding the genealogy of Terah, father of Abram, the primogenitor of Israel, they gave positive proof that each and every one were celestial.

Now, as we have shown that Moses represented or personified the sun, and his sister Miriam personified the beautiful planet Venus, the harbinger, foreteller, or the announcer of the Lord—the sun—we must endeavor to show our readers who and what was the anointed priest Aaron. Doctor Robert Taylor says:

"That Aaron, the saint of the Lord—the sun—personifies the great star Aldebaran, in the Bull's forehead.

"Aaron was first distinguished as a priest by the Hebrew name Cohen; but this name was that which the Greeks gave to the stars of the first magnitude, as Cohen Sehor, Cohen Sirius; and of those the most eminent Aldebaran, who was the tutelary or guardian star of the Arabian tribe of Misa, which presents us with a palpable version of

the Koren Ahrim, or the priest Aaron, the tutelary star of the sacerdotal tribe of Levi. Of the priestly tribe of Jacob's son Levi."

Moses was bred and learned in all the wisdom of Egypt, and was drawn out of the very same river which the nine Muses were drawn out of, and that just as the nine Muses answer to the nine months saved from the waters of the Nile, and to the nine books of Herodotus' *Greek History of Egypt*, so do they answer to the nine books of this Hebrew history of Egypt as the four gospels of the New Testament, for no better reason that anybody could ever yet assign, answer to the four seasons of the year.

Now, when we come to enumerate the many phases of character ascribed to Moses in history, we cannot call or designate him to be a human being. He was a personification, an abstraction.

DID MOSES, THE MAN OF GOD, HAVE AN EARTHLY
EXISTENCE?

The author desires under this heading to give a brief summary of this chapter; in order to settle this ecclesiastical question.

Professor Carl Heinrich Cornill, of the University of Königsberg, says in his volume, entitled *The Prophets of Israel*, on p. 17: "*And now I must make an admission to you, which it is hard for me to make, but which is my fullest scientific conviction,*

based upon the most cogent grounds, that in the sense in which the historian speaks of 'knowing' we know absolutely nothing about Moses. All original records are missing; we have not received a line, not even a word, from Moses himself, or from any of his contemporaries; even the celebrated Ten Commandments are not from him."

Now, ever since the author finished the interpretation of all the esoteric language recorded in Gen., chap. 49, and Deut., chap. 33, known as the Blessings of Jacob and Moses, he has been forced to the conclusion that all the leaders of Israel are in their nature mythological, they are all celestial, and are residents of the celestial zodiac, the kingdoms of God—the sun.

And this language of the learned and devout professor (which was hard for him to make) was in line and in perfect harmony with our own hypothesis.

Doctor Cornill further says: "*I believe, accordingly, that the forefathers of Israel, under the guidance of Abraham, wandered from Haran in Mesopotamia into Palestine; that after a long sojourn there and after many adventures they wended their way into Egypt and settled down in the pasture lands of the Eastern Nile-delta; that they met there at first with a friendly reception, or at least were tolerated, but at last were heavily oppressed, till under the guidance of Moses, who belonged to the tribe of Levi," etc.*

Now the author can assure his reader that the above language came originally and directly from a legend written by an astronomical priest; that nothing in Scripture is more easy to prove than that Jacob's son Levi and all his eleven brothers are mythological!

Jacob's father and grandfather were planets or personifications of them. Jacob's mother was the daughter of Bethuel, the son of Nahor, a planet or personified one; and his mother was Milcah, the moon.

All Israel are mythological.

We have been shown by Doctor Taylor that Moses' sister Miriam was the Virgin of the Zodiac. *She was celestial.* The Lord—the sun—Moses, Aaron, and Miriam spoke and communed together; *could they have been human beings on the earth?*

The astronomical priests informed us, as they did their initiated or astronomical class, that Moses was a genius or spirit of the Lord—the sun; or a personification of the “Dog-Star” Sirius, one of the largest and most magnificent suns found in the firmament of heaven.

CHAPTER VI

THE LORD SPOKE UNTO ABRAM

Gen. 15:13. "And he said unto Abram, know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years.

14. "And also that nation whom they shall serve, will I judge; and afterwards shall they come out with great substance."

After the author has written over one hundred pages, mainly concerning this ancient legend, written by the astronomical priests (as he has excellent reason to believe), he cannot accept it as actual literal truth.

There is all the evidence that anyone needs that Abraham is the personification of the Chaldean planet Abhram—High Father or father of heaven. "He belonged to another tribe of which no man gave attendance at the altar."

And it was the Lord—the sun—by the mouth of an astronomical priest, that spoke unto Abraham. Therefore, it was but the priest or conclave of priests who originated this oriental legend.

The ancient priests, to increase their wealth and power, early saw that the knowledge of astronomy was the thing they greatly needed.

Professor E. Colbert, M.A., author of *Humanity in Its Origin and Early Growth*, on p. 186, says: "In the absence of ability to measure closely the sun's motion, the priest had recourse to the other sign-maker, the moon; but being unequal to the task of deciding when she is actually between us and the sun, he took as the first day of each month (*mooneth*), that on which she was first seen as a slender crescent, setting immediately after him. It was only natural that this should be taken as the beginning of the day, and hence that every other day should be considered so to begin; which is well known to be the Jewish method of reckoning. By and by a few of the more observant and thoughtful ones discovered they could assign, with reasonable approach to the truth, the times of these successive reappearances, and do so for several moons ahead of an event. Here was the beginning of the priests' real power over the multitude. Being found able to predict the new moons, which the ignorant man could not, they were credited with understanding the other secrets of nature, and when, as a result of further watching, they discovered that thirty-seven, one more than three times twelve, were completed in three solar years, they were able to fix upon the first known cycle other than that of the day and month. This was so important an achievement that the fact was symbolized by an equilateral triangle, which after-

wards became the mystic sign of the trinity, and, for all we know, first suggested the idea of a Trinity of Supreme Beings."

Following the evidence given by Doctor Colbert, we shall insert another page which is equally instructive, from Professor Robert Taylor's *Theological Lectures*:

"The prophet Isaiah speaks of Babylon, the glory of Kingdoms, the beauty of the Chaldean excellence. Nor was it till after the return of the Jewish people from their Babylonish captivity that the name of Abraham or any portion of the Chaldaic story was found in books that claimed a Jewish origin.

"The demonstration, then, is complete; it is a plagiarism. They stole it from their masters, the Chaldeans; and, without caring to acquaint themselves with the astronomical significance, they adopted the veil of an occult science as a tissue of real history, and pretended that that history was peculiarly their own.

"But as Abraham, in the very significance of the name, signifies a Father, or the Father superlatively exalted, and, by inference, 'the father of many nations,' reason and common sense would dictate that we must look for the bearings, gist, and purpose of his history in some sense that shall be common to the understanding of many nations. And such a sense will be found only in restoring

him to his proper place and relations 'in the kingdom of heaven.'

"The Chaldeans, the most skilful in astronomy of all nations, delighted to veil their astronomical science under the types of imagined histories."

Continuing, the Doctor says: "But not only is the name Ab-ram most literally an astronomical term, so clearly indicating that no such person as Abraham ever existed, any more than we know that no such persons as Orion, Beltigeaur, Arcturus, Aldebaran, or any other of the stars, ever existed as real persons; but the name of the place of his nativity, Ur of the Chaldees, is also strictly astronomical, indicating that no such place ever existed—the original text signifying the light of the Chasdim.

"The Chasdim, translated the Chaldees, not being a national name, but a professional one; signifying the same as the magicians, the astrologers, the soothsayers, with which synonymous terms it is continually associated. And thus the phrase, 'I am the Lord, who brought thee out of Ur of the Chaldees,' when divested of its enigmatical character, resolves itself into the language of an astronomical priest meaning to say: 'I, the Master, evolved and laid down the allegorical picture of the phenomena of the planet Saturn, out of the light (or theory of the heavenly bodies) of the college of astronomers.' With which under-

standing, quadrats every phase of our text, 'The word of the Lord came unto Abram in a vision.' The Word of the Lord, that is, the Logos, discourse, science, understanding of the Lord—that is, of the sun—came unto Abram, in a vision—that is, in a solar observation taken by a quadrant at twelve o'clock. The word Bemecherch does not mean in a vision, in any notion of a dream or supernatural revelation; but is, literally, in a sight—in such a view as may be taken through a telescope; which is the way in which all the science of the heavenly bodies have been acquired by men; so that we must actually go out of our way and pervert and alter the meaning of words, and dig for folly and foolery to evade the clear and obvious astronomical significancy."

Again, the Doctor says (p. 189): "Nor is there a single passage of either the Old or the New Testament that recognizes or countenances a national or political claim of any race or community of men that ever were upon earth, to be related to these entities any more or any nearer than any other people. But contrariwise, the relation to Abraham and Sarah is, in every instance in which it is alluded to, spoken of exclusively as a moral, and not as a national, political or hereditary relationship. There are no people on earth—there never was a single individual of the human race—in any literal sense descended from Abraham and

Sarah, any more than there were ever any literal children of the Devil, or Sons of Belial.”

Then, we have substantial evidence that all the leaders of Israel are personifications; let us contemplate a moment and endeavor to find the real author of Gen. 15:13, 14.

Upon the very first page of this ancient mythological legend, where the name of the astronomical priest-character Abram appears, is plain and distinct information that Abram, Nahor, Haran, Sarai, and others, are celestial, that they are planets, or personifications of them.

We have proven them to be heavenly bodies, not only by the language of Scripture, but by standard works on Hebrew mythology. Then how could Abram and his wife have seed or children? Is it not preposterous?

There is abundant evidence within this ancient legend, from the beginning to the end, to firmly establish the fact, and place it upon firm ground, that every leader of Israel is celestial; that Terah, Abram, Nahor, Haran, Lot, Sarai, Milcah, Bethuel, Laban, Rebekah, Esau, Jacob, Rachel, Leah, Reuben, Simeon, Gad, Ephraim, Asher, Issachar, Judah, Naphtali, Joseph, Dan, Benjamin and Zebulun are personifications—abstractions.

The twelve sons of Jacob personify the twelve hieroglyphical signs or beasts of the zodiac; besides that, they are the genii of the Lord—the

sun—and are the guardians or protectors of the earth during the time their Lord is passing through them.

The Lord—the sun—is thirty days with each of these mythological sons of Jacob annually. How could Abram and Sarai, two planets, or the personifications of them, have seed or children?

The priests' followers were mainly coarse, ignorant, superstitious, and credulous people; they fully believed then that the sun was the All-Wise Ruler of earth and heaven, and that the astronomical priests had communion with him and entered into covenants on many noted occasions.

Everything points to the fact that it was but a clever astronomical priest, at his desk or table, weaving these unauthorized assertions for the priest's own selfish purposes.

There are comparatively few now who take a lively interest in the science of astronomy, and, on account of their uniform ignorance, there were undoubtedly fewer then. Now it is plain to be seen that the outcome of these two verses of Scripture depended mainly upon that wonderful science.

When the Lord—the sun—by the mouth of the priest says:

“And also that nation whom they shall serve, will I judge; and afterwards shall they come out with great substance,” does it not indirectly teach

us that he will, as a priest, personally manage to make the Lord's—the sun's—word be verified?

In the introduction of our *Bible Allegories*, on p. 7 we say: "It is a well-known fact that all the advanced nations of antiquity veiled their sacred or secret writings from the common people; hence there were two separate and distinctive meanings—a literal or historic one, intended for and accepted by the masses, and an esoteric or hidden meaning, which could only be understood by those of higher educational attainments, who were said to possess a 'knowledge of the kingdom of heaven.'

"This, however, stripped of its mysticism, only signifies a knowledge of the kingdoms of heaven—the celestial zodiac."

Matt. 13:10. "And the disciples came, and said unto him, Why speakest thou unto them in parables?

11. "He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

12. "For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath.

13. "Therefore speak I to them in parables: because they seeing, see not; and hearing, they hear not, neither do they understand."

This can be verified in many other places of

Scripture: Isa. 6:9. "And he said, Go and tell this people, Hear ye, indeed, but understand not; and see ye indeed, but perceive not." This was written 758 B.C.

Ezek. 12:2. "Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not." B.C. 594.

But in no portion of Scripture is this principle so pronounced or emphasized as in Genesis and Exodus.

These two verses, Gen. 15:13, 14, are the starting-point of two distinct and widely separated children of Israel.

One of these is visible in the kingdom of heaven; the other was then supposed to be upon the earth. They were at least billions of miles apart.

The author claims that those upon the earth were known by the astronomical priests to be in all respects unreal and fictitious.

Not so much as one of them ever existed upon the earth.

There are many pages more in Genesis and Exodus unreal and purely fictitious than there are real and truthful.

And no one can be censured because of that condition but the astronomical priests—the authors of the Bible.

This matter is so important that we feel justified in the exhibition of the ancient priests' language:

Exod. 3:1. "Now Moses kept the flock of Jethro, his father-in-law, the priest of Midian; and he led the flock to the back side of the desert, and came to the mountain of God, even to Horeb.

2. "And the angel of the Lord appeared unto him, in a flame of fire, out of the midst of a bush; and he looked, and behold, the bush burned with fire, and the bush was not consumed.

3. "And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

4. "And when the Lord—the sun—saw that he turned aside to see, God called unto him out of the midst of the bush and said, Moses, Moses, And he said, Here am I."

Now, these are but the words of a devout sun-worshipping priest, written at his desk or table, beginning an oriental legend.

We have abundantly proven that the God of Abram, Isaac, and Jacob—the Lord God of Israel, the God of heaven—is but our own physical and material sun.

The Lord—the sun—never saw anything. He could not and did not call unto him out of the midst of a bush.

Neither could a genius or spirit of the Lord—the sun—answer, and say, "Here am I."

It would be physically impossible. No amount of evidence would prove it.

Exod. 3:7. "And the Lord said, I have surely

seen the affliction of my people which are in Egypt and have heard their cry by reason of their taskmasters; for I know their sorrows."

There has been slavery in many forms in various nations upon the earth; but this is the only one that is reported in which the Lord—the sun—took a special and active interest.

The astronomical priest that wrote these words, the legend recorded in the Book of Genesis, did so in less than twelve months. It began with Gen. 15:13, 14.

8. "And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large."

However much the astronomical priests knew concerning the Lord—the sun—their ideas were all running wild when they had him "come down" to deliver the children out of the hands of the Egyptians, "and to bring them up out of that land [the celestial zodiac] unto a good land and a large."

If our material Lord—the sun—came down to our earth, which would be 90 million miles, all the planets, satellites, and asteroids would momentarily follow him. Could anyone tell the disastrous wreckage that would follow him? It would destroy our whole solar system.

Then, don't you think it is nearer to the truth to contend that he never did come down?

Exod. 7:15. "Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and the rod which was turned to a serpent shalt thou take in thine hand.

16. "And thou shalt say unto him, The Lord God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness; and, behold, hitherto thou wouldst not hear.

17. "Thus saith the Lord, In this thou shalt know that I am the Lord; behold, I will smite with the rod that is in my hand upon the waters which are in the river and they shall be turned to blood.

18. "And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall loathe to drink of the water of the river.

19. "And the Lord spake unto Moses, say unto Aaron, Take thy rod and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon their pools of water, that they may become blood; and that there may be blood throughout all the land of Egypt, both in vessels of wood and vessels of stone."

This untruthful, insane language should condemn anyone who entertains it. It is unworthy of one moment's consideration.

The Lord—the sun—has no intelligence; and the Supreme Ruler of the Universe has never, on any occasion, spoken unto man.

Therefore it came directly from the pen of an astronomical priest, who was bent upon giving his ignorant, superstitious, and credulous class a monstrous legend to entertain them.

An entire chapter such as the above language would not weigh even a pennyweight with the priests' initiated or astronomical class.

The ignorant, superficial class never knew anything of the esoteric gems of Scripture—diamonds of the first water, pearls of priceless value. To compare the literal lore of Scripture with what is esoteric is to compare the ordinary features of the earth to the grandeur and magnificence of heaven!

When we reflect that the time for the organization of celestial Israel must have been weighing heavily upon the minds of the leading astronomical priests, we know in reason that they were making or at least preparing for the most wonderful organization that was ever known to the world.

All the foremost astronomers were, figuratively, laying their heads together; and were firmly determined to levy upon the twelve great divisions of heaven.

First, they proposed to appropriate the celestial zodiac because it was the house—the home and domicile—of their shining Lord—the sun.

Second, it was the celestial field of all his active family of revolving worlds.

Third, by having their Lord—the sun—order the twelve sons of Jacob to be mythologically born kings, that would make those twelve divisions or constellations, kingdoms, and dominions also nations, tribes, and congregations, and as they were all within the orbit of the Chaldean planet Abhram, or the Phoenician planet Israel, they would be considered his children.

Fourth, it was the unanimous voice of the ecumenical council that with the assistance derived from personification they could acquire the knowledge of all inanimate objects.

These four propositions were to be the four cornerstones of the theology of celestial Israel.

Moreover, the astronomical priests were then making arrangements for the inauguration of the theology of Israel, to take place at one moment after twelve o'clock midnight, on the 21st of March, 1491 B.C.

When we stop and reflect upon the mysterious language of Gen. 15:13, 14, there is something unusually surprising—something which echoes, or whispers, an astronomical sequel.

The author conceives that the 430 years is the pivot upon which this oriental legend depends. Let us endeavor to find out just what these three mysterious figures mean.

We know that by the processions of the equinoxes we change one whole hieroglyphical sign, beast, or constellation of the zodiac in a period of 2,150 years.

Moreover, we have every assurance that the ancient astronomical priests were then familiar with the general movement in the heavens.

Besides this, we have recently discovered that 430 years is a multiple of 2,150 years.

It is reasonable to suppose that these clever, calculating priests had been figuring upon this great heavenly change, and when we absolutely understand that our own Lord—the sun—knows nothing at all about it whatever; why, in reality, the entire text all emanated directly from them and no one else.

While they more than likely knew, years before that time, when the constellation of Taurus, the celestial Bull, would succeed the constellation of Gemini, the Twins, it was known then by very few people of the world.

When we come to reflect that with this secret knowledge at their command; with an ignorant world before them; would they not be seeking to obtain wealth and power, as do all mortal men?

There probably was no other question then that perplexed the minds as to the course that they should pursue to insure this 430-year prediction or prophecy.

Therefore all other adventures were probably made subservient to this one.

There was a marked difference between the priests' religion then and that of the Christians now. The priests never depended upon any but physical power; while Christians depend on things supernatural.

The Hebrews and Christians consider that these two verses of Scripture, that were given by the "Supreme Being" according to their view, were the greatest that were ever uttered in all the world!

But the astronomical priests knew full well who was the real author. Therefore, they were exceedingly anxious to see its fulfilment.

While the priests knew the words of the text came from one of them as a representative of our shining Lord—the sun—they all posed as having daily communion with him; therefore, the 430-year prediction or prophecy rested permanently upon their shoulders. They were all strenuously determined that it should not only be accurately fulfilled, but that it should be accomplished even to the exact hour.

Yet they all were conscious that their entire synod of astronomical priests would be doomed to suffer death inside of a period of sixty years. Death would claim them all. That another and another generation would not even take up one-half of the 430 years.

Therefore, any superficial theory of that nature was abandoned reluctantly as wholly impracticable.

Let us now leave this part of the subject concerning the 430 years, and learn from Scripture the exact ages of Abraham, Isaac, Jacob, and Joseph.

Their united ages may turn out to be of very grave importance.

ABRAHAM AND SARAI

Gen. 21:1. "And the Lord visited Sarah as he had said, and the Lord did unto Sarah as he had spoken.

2. "For Sarah conceived, and bare Abraham a son in his old age, at a set time of which God had spoken to him.

3. "And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac.

5. "And Abraham was an hundred years old when his son Isaac was born unto him."

Gen. 23:1. "And Sarah was one hundred and seven and twenty years old; these were the years of the life of Sarah.

2. "And Sarah died in Kiriatharba; the same is Hebron in the land of Canaan; and Abraham came to mourn for Sarah and to weep for her.

3. "And Abraham stood up from before his dead, and spake to the sons of Heth, saying:

4. "I am a stranger and a sojourner with you; give me a possession of a burying place with you, that I may bury my dead out of my sight.

5. "And the children of Heth answered Abraham, saying unto him,

6. "Hear us, my lord: Thou art a mighty prince amongst us; in the choice of our sepulchers bury thy dead; none of us shall withhold from thee his sepulcher, but that thou mayst bury thy dead.

7. "And Abram stood up, and bowed himself to the people of the land, even to the children of Heth.

8. "And he communed with them, saying, If it be your mind that I should bury my dead out of my sight, hear me, and entreat for me to Ephron, the son of Zohar.

9. "That he may give me the cave of Machpelah which he hath which is in the end of his field; for as much money as it is worth he shall give it me, for a possession of a burying-place amongst you.

10. "And Ephron dwelt amongst the children of Heth. And Ephron, the Hittite, answered Abraham in the audience of the children of Heth, even of all that went in at the gates of his city, saying,

11. "Nay, my lord, hear me: The field give I thee, and the cave that is therein I give it thee; in the presence of the sons of my people give I it thee; bury thy dead.

12. "And Abraham bowed down himself before

the people of the land, and he spake unto Ephron, in the audience of the people of the land, saying, But if thou wilt give it, I pray thee hear me; I will give thee money for the field; take it of me, and I will bury my dead there.

14. "And Ephron answered Abraham, saying unto him, My lord, hearken unto me: the land is worth four hundred shekels of silver; what is that betwixt me and thee? bury therefore thy dead.

16. "And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchant.

17. "And the field of Ephron, which was in Machpelah, which was before Mamre, the field and the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were made sure unto Abraham for a possession, in the presence of the children of Heth, before all that went in at the gates of his city.

19. "And after this Abraham buried Sarah, his wife, in the cave of the field of Machpelah, before Mamre; the same is Hebron in the land of Canaan.

20. "And the field and the cave that is therein were made sure unto Abraham, for a possession of a burying-place, by the sons of Heth."

Gen. 25:1. "Then again Abraham took a wife, and her name was Keturah.

2. "And she bare him Zimram and Jokshan and Medan and Midian and Ishbak and Shuah.

5. "And Abraham gave all that he had unto Isaac. . . .

7. "And these are the days of the years of Abraham's life, which he lived, an hundred three-score and fifteen years.

8. "Then Abraham gave up the ghost, and died, in a good old age, an old man full of years, and was gathered to his people.

9. "And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron, the son of Zohar, the Hittite, which is before Mamre.

10. "The field which Abraham purchased of the sons of Heth; there was Abraham buried, and Sarah his wife.

11. "And it came to pass, after the death of Abraham, that God blessed his son Isaac, and Isaac dwelt by the well Lahai-roi."

Gen. 35:27. "And Jacob came unto Isaac, his father, unto Mamre, unto the city of Arboh, which is Hebron, where Abraham and Isaac sojourned.

28. "And the days of Isaac were an hundred and four score years.

29. "And Isaac gave up the ghost, and died, and was gathered unto his people, being old and full of days, and his sons Esau and Jacob buried him."

Gen. 47:28. "And Jacob lived in the land of Egypt seventeen years, so the whole age of Jacob was an hundred forty and seven years.

29. "And the time drew nigh that Israel must die, and he called his son Joseph and said unto him, Bury me not, I pray thee, in Egypt."

JACOB'S DEATH

Gen. 49:28. "All these are the twelve tribes of Israel; and this is it that their father spake unto them, and blessed them; every one according to his blessing he blessed them.

29. "And he charged them, and said unto them, I am to be gathered unto my people; bury me with my fathers in the cave that is in the field of Ephron, the Hittite;

30. "In the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron, the Hittite, for a possession of a burying place.

31. "There they buried Abraham and Sarah, his wife, there they buried Isaac and Rebekah, his wife, and there I buried Leah.

32. "The purchase of the field and of the cave that is therein, was from the children of Heth.

33. "And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people."

Gen. 50:1. "And Joseph fell upon his father's face, and wept upon him, and kissed him.

2. "And Joseph commanded his servants, the physicians, to embalm his father, and the physicians embalmed Israel.

3. "And forty days were fulfilled for him; (for so are fulfilled the days of those which are embalmed), and the Egyptians mourned for him three-score and ten days.

4. "And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying: If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying,

5. "My father made me swear, saying, Lo, I die; in my grave which I have digged for me in the land of Canaan there shalt thou bury me. Now, therefore, let me go up, I pray thee, and bury my father, and I will come again.

6. "And Pharaoh said, Go up and bury thy father, according as he made thee swear.

7. "And Joseph went up to bury his father; and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt.

8. "And all the house of Joseph, and his brethren, and his father's house; only their little ones, and their flocks, and their herds, they left in the land of Goshen.

9. "And there went up with him both chariots and horsemen; and it was a very great company.

10. "And they came to the threshing floor of Atad, which is beyond Jordan; and there they mourned with a great and very sore lamentation; and he made a mourning for his father seven days.

11. "And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This is a grievous mourning to the Egyptians; wherefore the name of it was called Abel-mizraim, which is beyond Jordan.

12. "And his sons did unto him according as he commanded them.

13. "For his sons carried him unto the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field, for a possession of a burying-place, of Ephron, the Hittite, before Mamre.

14. "And Joseph returned into Egypt, he and his brethren, and all that went up with him to bury his father, after he had buried his father.

15. "And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

16. "And they sent a messenger unto Joseph, saying: Thy father did command before he died, saying:

17. "So shall ye say unto Joseph. Forgive, I

pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil; and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him.

18. "And his brethren also went and fell down before his face; and they said, Behold, we be thy servants.

19. "And Joseph said unto them, Fear not; for am I in the place of God?

20. "But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive.

21. "Now, therefore, fear ye not; I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.

22. "And Joseph dwelt in Egypt, he and his father's house; and Joseph lived an hundred and ten years.

23. "And Joseph saw Ephraim's children of the third generation; the children also of Machir, the son of Manasseh, were brought up upon Joseph's knees.

24. "And Joseph said unto his brethren, I die; and God will surely visit you and bring you out of this land unto the land which he sware to Abraham, to Isaac and to Jacob." Which land was the kingdom of heaven—the zodiac.

25. "And Joseph took an oath of the children

of Israel, saying, God [the sun] will surely visit you, and ye shall carry up my bones from hence.

26. "So Joseph died, being an hundred and ten years old; and they embalmed him, and he was put in a coffin in Egypt."

There is a deep mystery concerning these four great patriarchs and their ages.

Let us figure up, approximately, what time it would require for a learned and competent priest to write this ancient traditional legend recorded in the Book of Genesis.

It begins with the eleventh and ends with the fiftieth chapter. There are just 40 pages. They each average 840 words. So that the complete narrative contains 33,600 words.

Now, allowing that the author wrote 200 words every day for 25 days each, it would require eight months to complete the entire legend, which covers a period of over 430 years by its inherent language.

Abraham, Isaac, Jacob, and Joseph, by the literal records of Scripture, lived 612 years. But, for 182 years, two or more of them lived at the same time; that is, their ages overlapped 182 years. Now, if we deduct 182 years from 612 years, it leaves 430 years for the alleged prediction or prophecy.

The author has reason to believe that the ancient astronomical priest who wrote this mythological

legend began to write on the 15th day of January, 1489 B.C. That would be just 430 days before the constellation of Taurus, the celestial Bull, would succeed the constellation of Gemini, the heavenly Twins, as the leader of the twelve beasts or constellations of the zodiac.

This change would be but of one word, and that but a small one—the word days would take the place of years.

Then the astronomical priest perfected his manipulation of language and life-like description, with no end of repetition, and expressions of sorrow and sympathy concerning the deaths of Abraham, Isaac, Jacob, Sarah, Rebekah, Rachel, and Leah, when not one of them ever lived one moment.

Not one of them by any possibility could die. Because not one of them ever lived.

The reader can turn back and scan over one hundred pages, and by that means with certainty avail himself of the truth.

Abraham, Isaac, and Jacob, their wives, their twelve mythological sons, each and all personified planets, the moon or the twelve hieroglyphical signs or beasts of the celestial zodiac.

They were all without father, mother, descent, or pedigree, and had no beginning of days nor end of life.

The clever astronomical priest wrote much concerning Abraham endeavoring to purchase a bury-

ing-place in Hebron, in the land of Canaan, where he came to mourn for Sarah, his wife, and weep for her. Yet we were told long before, by Scripture and by Hebrew mythology, that Sarah was the planet Venus, and was spoken of as the Queen of Heaven.

Jer. 44:19. "And when we burned incense to the 'queen of heaven' and poured out drink offerings unto her; did we make her cakes to worship her."

There was no man Abraham or woman Sarah, there was no place Hebron, there were no sons of Heth. It was nothing real; but a fable, a fiction created by the priests' imagination.

There was no mighty prince known as Abraham, who needed a sepulcher to bury his dead. There was no man Ephron who dwelt among the children of Heth, there were no Hittites, no field of Ephron, no cave of Machpelah. The entire story was fabulous, and in all respects untruthful, a product of the imagination. It was ingeniously concocted for a special purpose, written by an able and clever priest to make 430 days stretch over 430 years, so as to make an apparent valid prophecy be fulfilled, for the benefit and advancement of the astronomical priests, which would bring them into great wealth, influence, and power.

The priest wrote that Abraham lived 175 years; that his son Isaac lived 180 years; that Jacob lived 147 years, and that Joseph lived 110 years, when

each one of them held responsible positions in the zodiac, the kingdom of heaven. Not one of them ever lived a moment.

Abraham and Isaac personified the Chaldean planet Abhram—High Father, and Father of Heaven; and Isaac's son Jacob personified the Phoenician planet Israel, which is identically the same planet. Joseph was a genius or spirit of the Lord—the sun—and personified Libra, the Scales or Balance. The author has shown upon previous pages how, when, and where the Lord and Joseph with his coat of many colors are together.

It need not surprise anyone about Abraham, Isaac, Jacob, and Joseph holding celestial positions. It became so at twelve o'clock midnight on March 21st, 1491 B.C., or 3,400 years ago.

Could mortal men and women hold these celestial positions?

Each one of Jacob's twelve sons are the genii, or spirits of the Lord—the sun—and are the personifications of the twelve hieroglyphical signs, beasts, or constellations of the celestial zodiac, the kingdoms of heaven.

They are also the rulers, the kings, saints, protectors, and guardians of our earth while their shining Lord—the sun—passes through their twelve constellations, which he does annually.

Do you think that Abraham, Isaac, Jacob, and the twelve sons of Jacob, with Sarah, Milcah,

Bethuel, Rebekah, Laban, Leah, Rachel, Moses, Aaron, Miriam, John the Baptist, and the Nazarene, all of which belong to the kingdoms of heaven, need a sepulcher, a burying-place, in the cave of Machpelah? None of these celestials ever died, because they were never mortal.

CHAPTER VII

THE RED SEA DISASTER, OR THE DROWNING OF THE EGYPTIANS

A TRADITIONAL LEGEND WRITTEN 1491 B.C., OR
THREE THOUSAND FOUR HUNDRED YEARS AGO

The Hebrews and Christians, all over the civilized world, believe that the Supreme Deity fought the battle for the children of Israel against the Egyptians.

We shall quote the language recorded in Exodus, and endeavor to make an impartial investigation of that most wonderful and dreadful occurrence.

Now, while the Hebrews and Christians accept this ancient legend as literally true, a large majority of the civilized world considers it in all respects fictitious and untrue.

After writing several hundred pages and giving many interpretations of esoteric texts of Scripture, the author feels safe in saying: *That the Supreme Ruler of the Universe has paid no attention to any part of the Bible whatever.*

When the astronomical priest wrote this extraordinary barbaric legend, the entire civilized and semi-civilized world were all pronounced sun-worshippers.

They undoubtedly believed firmly that our Lord,

the material sun, was the Supreme Ruler of earth and heaven. But they also thought at *that time that our earth was the universe.*

They had never dreamed of such a marvelous fact as that all the millions of twinkling stars in the blue vault of heaven were vast luminous suns.

There is one thing which requires a brief explanation: That the Lord—the sun—so far as we have seen, did everything purely by natural or physical means. He never resorted to anything which we would designate supernatural.

To exhibit just what we mean we shall corroborate our assertion by Scripture.

Ps. 74:12. "For God is my king of old; working salvation in the midst of the earth."

That is just what the Lord—the sun—is ever doing, in the midst, and all over the earth. He works every day; nay, every hour of every day, in the year, for our physical salvation.

And it is a curious fact that King David, who is considered the author of the Psalms, never asked the Lord for any other than physical salvation.

Ps. 74:13. "Thou didst divide the sea by thy strength; thou breakest the heads of the dragons in the waters. Thou breakest the heads of leviathan in pieces and gavest him to be meat to the people inhabiting the wilderness."

Isa. 27:1. "In that day the Lord with his sore and great and strong sword shall punish leviathan,

the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea."

Now, in our view of the meaning of these ancient texts, the Lord—the sun—goes well equipped for physical warfare. Had it been the Supreme Ruler of the universe he would have needed no sore and great and strong sword. He would have ruled by fiat or supernatural means; and by a thought disposed of the breed of leviathans.

The ancients evidently based their theory on the fact that they saw their Lord—the sun—go down and sink into the sea; and they, having no adequate idea of the size or the magnitude of the Lord, believed firmly that he daily sank into the sea; and it followed that when he rose again next morning that he must have journeyed in some way on the bottom of the sea, in order to reach the eastern shore, so as to rise again.

Exod. 14:5. "And it was told the King of Egypt that the people fled, and the heart of Pharaoh and of his servants was turned against the people and they said: Why have we done this, that we have let Israel go from serving us?"

6. "And he made ready his chariot, and took his people with him; and he took six hundred chosen chariots, and all the chariots of Egypt and captains over every one of them.

8. "And the Lord hardened the heart of Pharaoh,

King of Egypt, and he pursued after the children of Israel."

The Lord God of Israel, our own material sun, the dumb physical servant of the Supreme Deity, could not harden Pharaoh's heart; that would be physically impossible. That might be accepted then by the low, ignorant, superficial, or credulous class, but now, in the light of the twentieth century, it amounts only to an insult to our ordinary intelligence.

Any writer or lecturer now, who published or advanced his views that our sun hardened his heart or the hearts of his audience would be arrested and placed under guard and pitied for his imbecility.

Such idiotic language as the Lord—the sun—hardening hearts is unworthy of any earnest consideration.

9. "But the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army overtook them encamped by the sea.

10. "And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and behold the Egyptians marched after them; and they were sore afraid; and the children of Israel cried out unto the Lord.

13. "And Moses said unto the people: Fear not, stand still and see the salvation of the Lord which

he will show to you today, for the Egyptians whom ye have seen today ye shall see them again no more forever."

To this weak and incongruous narrative the author answers and says: Had the priest who was the author said it was the Supreme Being, the ruler of heaven and earth, he might possibly entertain it and think there was at least a chance then of its being true. But when we know that our Lord—the sun—has no intelligence or consciousness, no feeling or sense of right and wrong, he denounces it as a superficial fabricated legend, too bold and barefaced to be entertained a moment by anyone with ordinary common sense.

14. "The Lord shall fight for you and ye shall hold your peace."

Since this alleged miracle took place three thousand, four hundred years ago there have been innumerable wars, all over the civilized world; but no one has been bold enough or bad enough to say that the Lord—the sun—will fight your battles for you and ye shall hold your peace.

Any general who would give to his countrymen such information—that the sun would fight his battles now—in this day and age, would be consigned to private life on that very day; besides, his officers and men would report him as badly deranged.

No, the material sun fights no one's battles.

While he is called by very devout people or writers righteous, and as he is always physically righteous, he is praised for his state of righteousness. *But he fights no one's battles.*

That is beyond his power and influence. And clear beyond the truth.

It will not and cannot be accepted.

The astronomical priest wove this incredible legend from the beginning to the end. He called upon his faithful imaginary character Moses, or pretended he did, and had him speak frequently to the Lord—the sun.

What good do you think that you could do if you were acknowledged to be the greatest monarch upon our earth, and you were either asking or demanding a favor from our material Lord, the sun?

Would not every sane person upon our earth firmly declare that you had lost your senses; and that you were not in any sense responsible for what you said or did?

15. "And the Lord said unto Moses: Wherefore criest thou unto me? Speak unto the children of Israel that they go forward: But lift thou up thy rod, and stretch out thine hand over the sea, and divide it; and the children of Israel shall go on dry ground through the midst of the sea."

The reader should realize after what the author has already said in the previous pages of this

chapter, that there was no Moses and there was no Lord that could speak, so that the clever priest at his desk or table was the entire outfit to put this fable into shape.

Our authority for holding that all the primogenitors of Israel and their offspring are strictly celestial, came from the same priest or conclave of priests, which, being written for their initiated or astronomical class, is all true.

19. "And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face and stood behind them and it came between the camp of the Egyptians and the camp of Israel, and it was a cloud and darkness to them, but it gave light by night to these; so that the one came not near the other all the night.

21. "And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided.

22. "And the children of Israel went into the midst of the sea upon the dry ground; and the waters were a wall unto them on their right hand and on their left."

Any man of sound mind, and able to comprehend the above situation, will unhesitatingly say that our Lord, the material sun, did nothing of the kind. But it was the entire work of the priest.

23. "And the Egyptians pursued and went in after them in the midst of the sea, even all Pharaoh's horses, his chariots and his horsemen.

24. "And it came to pass, that in the morning watch the Lord looked into the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians.

25. "And took off their chariot wheels that they drove heavily, so that the Egyptians said: Let us flee from the face of Israel, for the Lord fighteth for them against the Egyptians."

Our theory, as the reader knows, is that the astronomical priest wrote this and many other inconsistent legends for the exclusive benefit of a vulgar, superficial, and credulous class; but this language has become simply preposterous.

Let us carefully and patiently investigate the matter of the "Lord taking off the chariot wheels of the Egyptians that they drove more heavily."

We have written nearly 150 pages of this volume, and have proven on at least a score of them that the Lord God of Scripture is but our own material sun.

Now, let us endeavor to explain what would in reality happen if the Lord—the sun—came down for the purpose of troubling the Egyptians, by taking off their chariot wheels.

Before the Lord, our own material sun, came within a million miles of our earth it would change

into white incandescent heat, and with the other planets it would haste to meet the sun. It would totally wreck our planetary system.

This picture is by no means overdrawn, because if our Lord—the sun—became even ninety million miles away from his gravital center it would break up our entire solar system!

The language concerning the morning watch is too superficial and puerile for consideration.

But we shall exhibit the shallowness and the writer's incongruities to better advantage by quoting and explaining Exod. 12:12, just two chapters before the 14th, which we are at present explaining.

Exod. 12:12. "For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment; I am the Lord."

Anyone with ordinary intelligence should know that this language never emanated from the Supreme Ruler of heaven and earth. Because no one in the world can truthfully point to one sentence he has ever said.

That language is alleged to come from our Lord—the sun—but it was spoken by the mouth of a priest. Let us put that language into our crucible, and see what it amounts to as regards truthfulness.

Let us take the phrase: "For I will pass through

the land of Egypt this night and will smite all the first born in the land of Egypt."

Now, we desire to exhibit to the reader the naked truth regarding the Lord—the sun—which he voluntarily represented and spoke for.

Allowing that it was twelve o'clock high noon, when the Lord—the sun—used these threatening words; at twelve o'clock at midnight he would be *seven hundred and twenty thousand miles beyond the land of Egypt, going at his normal gait of sixty thousand miles an hour!*

There are twelve constellations in the celestial zodiac—the real kingdom of heaven. They are each forty-five million miles long, by twenty-four million miles wide; and the Lord—the sun—passes through one of them every month in the year. Twelve times forty-five million miles equals five hundred and forty million miles; the whole distance around the Lord's highway.

For him to journey round this almost infinite circuit, he is obliged to go at the astounding rate of sixty thousand miles an hour for three hundred and sixty-five days!

Does not this brief information regarding the Lord—the sun—practically contradict every word of Exod. 12:12? Therefore it falls to the ground as *wholly untruthful and is worthless.*

Moreover, it must have been written by the same astronomical priest that wrote the Red Sea fable. *We have proven in this volume already that*

there never was even one Israelite upon the earth. They are each and all celestial.

28. "And the waters returned and covered the chariots, and the horsemen and all the host of Pharaoh that came into the sea after them, there remained not so much as one of them.

29. "But the children of Israel walked upon dry land in the midst of the sea.

30. "Thus the Lord saved Israel that day out of the hand of the Egyptians, and Israel saw the Egyptians dead upon the seashore.

31. "And Israel saw that great work which the Lord did upon the Egyptians, and the people feared the Lord and believed the Lord and his servant Moses."

The astronomical priest who wrote this ancient, wonderful, inconsistent legend, knew that it was weak and defective; therefore he endeavored to introduce something to make it appear more reasonable and truthful.

It appears to the author that he had two very plain objects in view. The first one was to strengthen the authority of his wild, weak, defective legend; the second one was plainly to exhibit an ancient oriental allegory that would prove the Lord—the sun—thousands of years ago drowned Sagittarius or the constellation of the Archer. But that all is a misconception. Nothing of that nature ever really happened.

Exod. 15:1. "Then sang Moses and the children of Israel this song unto the Lord and spake saying: '*I will sing unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.*'"

Now the reader is sure to ask: Why did the clever astronomical priest select this ancient oriental allegory that had been a phenomenon plainly exhibited in the heavens for at least ten thousand years, and furthermore it is on exhibition now in 1910 A.D.?

It would seem to the general run of people that Moses, Miriam, and the children of Israel had witnessed enough drowning for any one day without going back for ages to exhibit more.

Let us briefly enlighten our readers concerning what the Lord did; what great triumph he performed that caused this great exultation attended with songs, timbrels and with dances.

Exod. 15:20. "*And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand, and all the women went out after her with timbrels and with dances.*"

21. "*And Miriam answered them 'Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.'*"

Now the first thing the reader will want to know is: What horse and rider was thrown into the sea when the Lord triumphed gloriously?

At night, in the pleasant month of May, we can often behold the constellation of Gemini, the celestial Twins, rising upon the eastern horizon; and turning round and looking to the west we may then observe the *constellation of Sagittarius, the Archer, setting in the sea.*

This is the horse and his rider that our Lord—the sun—throws into the sea.

But modern astronomers now know with absolute and unerring certainty that our Lord, the material sun, holds our own revolving earth in its well-defined orbit, while it annually journeys round the heavens.

The ancients thought it was our material Lord—the sun—that circled round the heavens and not our earth—which is a modern discovery.

It is now customary to attribute this interesting phenomenon directly to the sun, but use the words: “The sun’s apparent path.”

It might be an act of kindness for us to assure the Hebrews and Christians that this Lord that triumphed so gloriously was not the Supreme Ruler of the unmeasured universe.

Our modern astronomers will affirm that this phenomena has been recurring in the heavens ever since the day our active earth began revolving.

CHAPTER VIII

THE CHERUBIM AND SERAPHIM: WHAT ARE THEY; WHERE ARE THEY; WHAT ARE THEIR NATURE AND PURPOSE?

The cherubim are mentioned in many places in the Old and New Testaments. But so far as we know, none of the various texts which allude to them have ever been accurately and adequately interpreted.

No one in ancient or modern history has ever yet truthfully informed the world *what they are, where they are, and what are their nature and purpose.*

But there have been a thousand unavailing conjectures written about them.

From the beginning of our era up to the present time, the Hebrew and Christian clergy and Bible commentators have strenuously grappled with these ancient mysteries, without making the least advance toward a veritable discovery. In fact, the cloud which surrounds them grows darker as the years advance; for greater obscurity now prevails than at any time before.

To substantiate this assertion we have only to quote the opinions of those who wrote about them in the days of Josephus and afterward, and then

give the theories obtained from the most popular views of modern Bible commentators.

OUR REASON WHY THE EFFORTS OF THE MINISTRY HAVE BEEN SO UNAVAILING

In our humble opinion there are at least two good and substantial reasons why the cherubim remain a mystery.

One reason is because the bulk of Scripture is now accepted by the Hebrew and Christian clergy as *literal and historical fact*, when the truth is we find it *overwhelmingly allegorical*. All the best and most important parts of Scripture abound in esoteric language written purposely by the authors beneath a veil.

We are able to exhibit at least one hundred examples to verify the truth of our position.

The other reason is the fact that the Bible plainly teaches that *the God of Abraham, Isaac, and Jacob, the Lord God of Israel, the God of heaven, is but our own physical and material sun,*

This plain fact is demonstrated in every chapter we have so far written, and it will easily be found in this one. *It permeates the Bible from cover to cover.*

THE KEYS WHICH UNLOCK THE BIBLE

The author would have no confidence in his ability to solve this mysterious problem which has

so far confounded the greatest and most able writers of Scripture, but for the consoling fact that as a result of many years of arduous, exclusive Bible-study he has given a valid interpretation of the two immortal chapters of Scripture—*they are indeed the veritable keys of the Bible.*

The interpretation of Gen., chap. 49, and Deut., chap. 33, *changes the complexion of the most important texts of Scripture.*

CALMET'S "BIBLE DICTIONARY"

This great work was written by Augustus Calmet, a French monk, in 1680, and was regarded the standard volume of authority on Scripture for nearly two hundred years. On p. 293 it says: "On no subject perhaps have there been so many mistaken conjectures, as to the form and design of the cherubim."

Grotius says: "The cherubim were figures like a calf. Bochart and Spencer think they were nearly the figure of an ox." Josephus says: "The cherubim were extraordinary creatures of a figure unknown to mankind." Clement of Alexandria believed the Egyptians imitated the cherubim of the Hebrews in their sphinxes and hieroglyphical animals.

The last reviser of Calmet's *Bible Dictionary* was Rev. Edward Robinson, D.D., LL.D. On p. 293, he says: "Cherub, plural cherubim, *a particular*

order of angels; but more particularly those symbolic representatives which are so often referred to in the Old Testament and in the Book of Revelation."

Rev. William Smith, D.D., author of *Smith's Bible Dictionary*, says on p. 54: "The cherubim of Rev. 4:7, 8 *are living creatures*"!

Rev. Uriah Smith, D.D., author of *Daniel and the Revelation*, on p. 388, in relation to the four beasts described by St. John, Rev. 4:6, 7, 8, says: "It is a very unhappy translation which has given us the word beasts in this verse. The Greek word denotes properly *living creatures*. Bloomfield says *Four living creatures, not beasts. So Heine renders it.*"

Rev. Thomas Kelly Cheyne, D.D., LL.D., of South Elms, Oxford, England, has written a dissertation on the cherubim, in the ninth edition of the *Encyclopædia Britannica*. On p. 587 of that great work the Doctor says: "According to the Old Testament, the cherub united the function of bearer or guardian of Deity." He refers to Ps. 18:10, "Yahweh, or Jehovah, is described as riding upon a cherub, and in a parallel line as swooping, the word applied in Deut. 28:49 and elsewhere to the flight of an eagle. Putting the two phrases together we may conclude that the cherub was an eagle, or a quadruped with eagle's wings."

THE SERAPHIM

Rev. W. H. Du Puy, D.D., LL.D., on p. 674 of the *Encyclopedia Britannica* says: "*In the vision of Isaiah, in chap. 6, the throne of God is surrounded by the seraphim, figures apparently human, but with six wings, which proclaim the trisagion.*"

There is a large majority of orthodox ministers who seem to be dissatisfied with Scripture unless it contains things which are of a pronounced supernatural character, and that appears to be the leading idea of the two Dr. Smiths and Rev. Dr. Du Puy. *But we must praise the authors of the Bible, for, as a general rule, even when given in esoteric language it all turns out to be plain and natural phenomena.*

Another great fault which we find with the orthodox clergy is that they always designate the Supreme Deity even though the author is plainly describing the material sun.

Of course, the astronomical priest honestly believed that our material sun was the Supreme Deity. But he did not know that there were other suns. No one in that age even dreamed of the stars being suns. But now the case is very widely different. Science has discovered many millions of suns in every part of the universe, so that any rational person would know that they were not gods.

But with this new fact of the stars being suns,

the clergy hold to our material sun being God just as steadfastly as those did who lived before that great astronomical discovery. All of which is at the very least discreditable.

In our humble opinion, these distinguished clergymen, with scores of other Bible commentators, have given an unreasonably dwarfed or pessimistic view of the celestial cherubim and seraphim.

They all unite with one accord and believe that Isaiah, Daniel, Ezekiel, and St. John saw visions, saw things otherwise than by the rational eye—*saw things of a supernatural, prophetic, or an imaginary nature; when every single sentence they wrote, not excepting one, can be explained unto demonstration by the science of astronomy.* In fact, none of the sight-seers ever had a vision; that word vision was to mislead the ignorant and superstitious class; but the initiated or astronomical class had all the evidence to satisfy them that the so-called visions were veritable astronomical observations.

When we come to explain every minutia of their language, giving it a broad and common-sense rendering which shall be in all respects logical and consistent, everyone who has not subjugated their reason to barbaric ignorance and superstition will hail with delight the rational and beautiful view of our astronomical discoveries.

We deem it best to give our hypothesis now and

then answer the various commentators. By this means the reader will obtain both sides of the question.

Our earth in round numbers is 90 million miles from the sun and the circumference of its orbit is 540 million miles.

There is a belt of fixed stars eight degrees, or 12 million miles, wide, on each side of the earth's orbit, or the sun's apparent path around the heavens.

This great belt or zone of stars around the sun is divided into twelve even parts or divisions. Each of these celestial divisions is 45 million miles in length along the ecliptic, and 24 million miles wide.

These twelve divisions have been known by most of the oriental nations for untold ages.

They were known in Scripture as the kingdom of heaven; but modern astronomers have given them the name of "the Celestial Zodiac."

This heavenly zone contains the twelve divisions which are twelve great clusters or groups of stars known as the twelve constellations of this great heavenly circle.

The first well-defined allusion to the zodiac in Scripture was given when the astronomical priest spoke in the character of the Lord—the sun—in Gen. 35:11, and said: "I am God Almighty; be fruitful and multiply; *a nation and a company of*

nations shall be of thee, and kings shall come out of thy loins."

This text then made these divisions or constellations also nations; and the expression, "and kings shall come out of thy loins," made them also kingdoms and dominions; because Jacob and Moses, the two most distinguished characters of this priest, made by him to be the leaders of mythical Israel, appointed the twelve sons of Jacob or Israel to be the genii, spirits, or messengers of their Lord—the sun—and the kings, saints, and rulers over these twelve divisions, nations, constellations, kingdoms, and dominions of the zodiac.

But there is still another illustrious expression which caused them to be also known as mansions—John 14:2: "In my Father's house are many mansions; if it were not so, I would have told you; I go to prepare a place for you."

These words are perfectly true; there are twelve mansions in the house or tabernacle of his Father. Between these mansions or constellations he forever dwells. Ps. 80:1: "Thou that dwelleth between the cherubim shine forth."

This long list, however, does not exhaust the names by which these divisions of the zodiac are known, but these are the names in general use.

Moreover, these twelve great divisions from time immemorial have been individually known by hieroglyphical signs, diagrams, or beasts.

Three of them known as beasts in Scripture are human, the Virgin, Man, and Twins. Then there are eight signs represented by animals. These are Ram, Bull, Crab, Lion, Scorpion, Centaur, Goat, and the Fishes. Besides which are the Balance or Scales.

These twelve divisions, constellations, nations, kingdoms, dominions, or mansions are the home, tabernacle, or domicile of the hieroglyphical signs or beasts, *which are the veritable celestial cherubim!*

Of these twelve beasts or cherubim there are no two alike. The Bull was the first leader of these twelve beasts, constellations, or cherubim at the beginning of the theology of Israel. He was the first King of Kings after its organization. Jacob's grandson, or Joseph's son Ephraim, personified the Bull and reigned as the celestial "King of Kings" for 2,150 years, or from the days of Abraham down to 388 years before our era.

The constellation, beast, or cherub—Taurus, this celestial Bull—St. John's calf (Rev. 4:7) was succeeded by Aries, the celestial Ram, and was personified by Jacob's son Gad, who was "King of Kings" and reigned as such 2,150 years, or until 150 years ago, when Simeon, who personified Pisces, the Fishes, succeeded him.

This history of Israel is confirmed by St. John, Rev. 17:14: "These shall make war with the Lamb and the Lamb shall overcome them; for he is Lord

of Lords and King of Kings; and they that are with him are called, and chosen, and faithful."

The first part of this verse is improperly stated; it is erroneous and misleading. On p. 73 of our *Bible Allegories*, are these words: "Gad is the personified genius of the sun in the constellation of Aries, the celestial Ram; which we find in the house or domicile of the planet Mars, in the month of March. He is represented as a warrior or king who shall be overcome by a troop but who shall overcome at last. He holds the office of a celestial king, hence no expression that implies troops of men is applicable to him; his dominion is one of the great twelve constellations of the celestial circle—the zodiac. Hence we must interrogate the troops or armies of the sky, the legions of the firmament, the innumerable hosts of heaven."

The language of the text implies that this celestial king was overcome; and there is but one way this could be done. The movement of our great solar system around a common center, accounting for the processions of the equinoxes, is a true chronometer of time and infinitely perfect. Gemini, the Twins, were the leader of the zodiac at that time, but their official term was drawing to a close. This theory accounts for the language, "a troop shall overcome him; but he shall overcome at last."

"In the order of the zodiac, Taurus, the heavenly

Bull, came next, and succeeded Gemini, the celestial Twins; but when Taurus had also finished his reign as leader of the heavenly hosts—the twelve constellations—requiring a period of 2,150 years, then Jacob's son Gad, the personification of Aries, the celestial Ram, would come in; and thus he would indeed 'overcome at last.' In no other way could this be done."

Now let us for a moment contemplate the words of St. John in Rev. 17:14: "These [beasts] shall make war with the Lamb and the Lamb shall overcome them."

This would be a physical impossibility. The twelve constellations of the kingdom of heaven, the perpetual residence of our shining God, as we have clearly explained, are a continuous belt or zone of stars, divided into twelve great divisions or constellations—they never move. Their apparent movement is wholly due to our earth revolving by them. These heavenly clusters of fixed stars cannot make war upon each other. No greater absurdity could be couched in any language.

We have now arrived at a point when we can inform the reader *the difference between the cherubim and seraphim.*

The twelve hieroglyphical signs or beasts of the zodiac, as we have already said, are all cherubim. But four of these cherubim are also seraphim.

You may ask us, How could this be? Suppose a

family like Jacob's consisted of twelve men, would they not still be men if four became government officials?

Now, while Jacob's twelve sons are the genii or spirits of the Lord—the sun—and personify the beasts of the zodiac, four of these, Ephraim, Judah, Dan, and Reuben are officially seraphim.

We cannot afford to pass by the seraphim without giving a thorough explanation of their high official position.

Jacob's grandson, Ephraim, personifies the celestial Bull, has Jacob's son Gad, in the constellation of Aries, the Ram, upon his right hand, and his brother Asher, who personifies the Twins, upon his left. *Hence he is the highest official in the order of celestial hierarchy, and is subordinate only to his Lord—the sun. He, therefore, is denominated a celestial seraphim. He presides over three constellations.*

He, with his brother assistants superintending in full harmony, *have full control over the blooming period of spring.*

Then Jacob's son Judah, who personifies the Lion, has his brother Issachar, in the constellation of Cancer, the Crab, upon his right hand and his brother Naphtali, who is in the constellation of Virgo, the Virgin, on his left. *Therefore, he is the highest officer and is in authority next to his shining Lord, the God of heaven, and is a celestial seraphim.*

He, with his confidential brothers, manage in full accordance over the harvest period and have full control of summer.

In like manner, Jacob's son Dan, who personifies Scorpio, the Scorpion, has Jacob's son Joseph, in the constellation of Libra, the Balance or Scales, upon his right hand, and Jacob's son Benjamin, in the constellation of Sagittarius, the Archer, on his left. Therefore these two brothers are subordinate to him, as he is to the shining Lord of heaven. *He is, and in this theology will forever be, a trusted seraphim.* He oversees three constellations and with his two illustrious brothers *supervise the annual gathering period and have complete jurisdiction over the season of autumn.*

Then last, but not least, Jacob's son Reuben personifies Aquarius, the Waterbearer, has his brother Zebulun, in the constellation of Capricornus, the Goat, upon his right hand, and Simeon, who personifies Pisces, the Fishes, on his left. He is the highest official in authority, *and is next to the Lord of heaven; and is a celestial seraphim.* *He has jurisdiction over three constellations.*

And, with his two devoted brothers, they strictly attend to the needed regeneration of the earth—the period of rest and repose to all plant life—so that by spring it is recuperated largely by the inclement season of winter.

These four devout sons of Jacob—these head

officials—the seraphim, are all located right along the line of the ecliptic, their Lord's apparent path or highway. He passes directly through their great dominions, 135 million miles long, by a width of 24 million miles wide. He is in the kingdom of each seraphim one quarter of the year.

Thus, then, we can behold how the Lord and the whole Jacob family attend to the four seasons of the year, and bring about munificent harvests for the benefit of all organic life.

We will now quote what St. John wrote concerning the seraphim in the Book of Revelation.

Dr. Robinson of Andover also refers us directly to the words of St. John (Rev. 4:7): “And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.”

There is but just one source from which St. John could derive this knowledge, and that source is where we obtained our information. *It came from the two great priest-characters as leaders of Israel—Jacob and Moses (Gen., chap. 49, and Deut., chap. 33d)—known as the blessings of these two foremost Israelites.*

But, for some misconception unknown to us, St. John makes strange mistakes that are in all respects misleading, and which we feel justified in correcting.

For instance: The first beast *is not the lion*; and

the third beast *is not the man*; and the eagle *is not among the signs or beasts of the zodiac*.

This is no ruling of the author, but comes direct from the official authority of celestial Israel.

Moreover its truth is inherent, and shows the correct arrangement; one which the astronomers of the entire world have adopted.

We shall now give the reader the accurate arrangement according to the theology of Israel; which was recorded one thousand, five hundred years before St. John wrote so carelessly upon the Isle of Patmos.

Rev. 4:7 should thus read: "*And the first beast was like a calf, and the second beast like a lion, and the third beast like a scorpion, and the fourth beast had a face as a man.*"

Rev. 4:8. "And the four beasts had each of them six wings about him; and they were full of eyes within, and they rest not day or night, saying Holy, holy, holy, Lord God Almighty; which was, and is, and is to come."

We will now endeavor to give a simple and plain explanation of the phrase, "*and the four beasts had each of them six wings about him.*"

This sentence plainly gives at least a hint that the writer knew exactly how these celestial seraphim had "*six wings about him.*"

It is well worth your time and mine to obtain a clear idea of these curious astronomical conditions.

Nothing can be more strange or more inexcusable than the stand taken by the Hebrew and Christian clergy and Bible commentators, in relation to these celestial mysteries.

Instead of accepting the Copernican theory gladly and putting the heavenly discovery into noble and practical use, they have nursed these little superficial misconceptions as the literal and inspired word of God for the past three hundred years.

Had they rightly understood the heliocentric theory brought to light by Copernicus, Kepler, and Galileo, the constellations *would never have needed wings*.

These beasts are only diagrams of great clusters—constellations of fixed stars which never move. Their apparent movement is wholly due to our revolving earth, turning at the rate of one thousand miles an hour, from west to east, which makes them apparently move swiftly over the firmament from east to west. This caused the sun, moon, and constellations before this discovery to fly; that is, by implication they all flew; and if they flew, they necessarily must have had wings.

Every beast or constellation (which are synonymous terms) was allowed two wings, and a seraphim is composed of three beasts or constellations; therefore, *an official seraphim must have six wings*. The Bull, which is the middle constellation or

beast of the season of spring, has not six wings, although he is the seraphim, but he has two wings, and the beasts on his right and left have each two wings; therefore there are *six wings* "*about him.*"

Now the calf signifies the Bull, and is personified by Ephraim; the Lion, Scorpion, and Man are personified by Judah, Dan, and Reuben. They are the middle signs and seraphim; and therefore these four beasts which represent the four seasons of the year have each six wings "*about them.*"

This is the main reason why the efforts of the Hebrew and Christian orthodox clergy are so futile when they attempt to interpret the language of the Bible. It was written many centuries before that discovery.

The leading nations of the Orient believed that the sun, moon, and constellations all rose up from the sea, or horizon, and swiftly flew across the sky—and if they flew they must have wings, and as they were compared to eagles, they must have both wings and feathers.

The Lion of St. John is the same beast seen by the prophet Daniel. Dan. 7:4: "The first was like a lion and had eagle's wings: I beheld till the wings thereof were plucked and it was lifted up from the earth and made stand upon the feet as a man—and a man's heart was given to it."

WHY WERE THE LION'S WINGS PLUCKED?

The wonderful image which ornaments the portal or entrance of the palace of Persepolis is a symbol of Taurus, the celestial Bull. It has great huge wings grafted on its sides. Its shoulders are covered with feathers; and while it is badly damaged, it still retains a human head.

If either the celestial Bull or Lion were seen at three o'clock on a clear summer's morning, when all the stars which compose them were twinkling in all their pristine beauty, an hour later might greatly change them. About four o'clock his majesty, the Lord—the sun—appears in all his strength and glory; then these brilliant heavenly gems quickly fade away; for his superior effulgence soon obscures them; and anyone could easily imagine that the Lion or Bull had lost all their feathers and must indeed have been quickly plucked.

Why were the Bull and Lion lifted up from the earth—and why did they stand upon their feet as a man?

By our earth continually turning from west to east it makes the sun, moon, beasts, or constellations apparently rise upon the eastern sky. Then as our earth is rapidly passing them they assume many curious positions or attitudes. Sometimes they appear to stand upon their feet as a man—then at other times crouch as a beast of prey; or

the Bull may appear to be ready to plunge into battle.

Why was a man's heart given to the Lion; and why was an image of the celestial Bull given a human head?

The twelve mythological sons of Jacob were by the organized heads of Israel created the genii, spirits, or saints of their Lord—the sun—and each one of them personified one of the twelve beasts of the zodiac. This was done to obtain intelligence between animate and inanimate objects, or unconscious beasts.

The celestial Lion was personified by Jacob's son Judah, and that was why "a man's heart was given to it."

Then the celestial Bull was personified by Joseph's son Ephraim, and the sculptor who made the image, knowing that, gave the winged Bull—the cherubim—"a human head."

Rev. 4:8. "And round about the throne, were four beasts full of eyes before and behind."

We hope to explain this simple astronomical picture or diagram of the heavens so perfectly that it will be forever settled.

The expression, "and round about the throne," signifies round about the habitation of the Lord—the sun; because the four beasts are recognized as the Bull, Lion, Eagle, and beast with a face as a man. These beasts represent the four seasons of

the year, and have been around their Lord—the sun—for ages before the Bible was written.

The beasts are diagrams of the Bull or Calf, Lion, Man, and Scorpion drawn upon the sky, and therefore must be full of stars before and behind.

Suppose you were standing in your parlor by the window after dark, on a clear moonless night, when you saw the constellation of Leo, the celestial Lion, beautifully rising upon the summer sky. Would you not know they were stars and nothing else but stars, as there was nothing to be seen upon the blue arch of heaven at night but stars, in the absence of the moon?

Rev. 4:8. "And they rest not day and night saying: *Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.*"

These four beasts are four constellations of fixed stars, billions of miles away, their apparent movement being due to our revolving earth passing by them.

In the nature of things, they cannot worship.

The stars which compose them are now known to be *vast luminous suns, similar to our own sun; and they may have families of worlds around them.*

We will now endeavor to obtain the derivative meaning of the words, "*Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.*" Rev. Robert Taylor says: "Among the eastern nations, Ad was a peculiar title, always signifying and

referring to the sun, as being pre-eminently the *One or the Alone*; and this is the derivative sense of the word Holy; and those phrases, the holiness to the Lord of the Hebrews, the Sanctus of the Sabines, and ultimately the Solus or sol of the Latins, all these words signify the Oneness, or unity of the sun." The Syrian, Chaldean, and Egyptian nations for the greater reverence doubled the superlative degree and made *Adad the one the one*. But the Greeks and Romans, not content with doubling the word expressing the One, from still greater reverence tripled it, and sang to the time *the One, the One, the One; holy, holy, holy*, is the Lord, while by the three ones they still meant *only the one One*, and never having meant more than *one Lord, and that Lord was the sun*.

To show that this language does not by any means apply to the Supreme Deity but relates to the sun, we have only to render the words back again into their original meaning: *the One, the One, the One*; or *Solus, solus, solus, Lord God Almighty*.

There is no material object in our planetary system so large, mighty, or powerful, and it is only justly due to him to say, "*Which was, and is, and is to come.*" *He is in our planetary system (and that was the system St. John was describing) "the Alpha and Omega"—"the beginning and the end."*

We shall now devote our attention to the language of Rev. W. H. Du Puy, which we find in the *Encyclopedia Britannica*, concerning the seraphim. On p. 674, he says: "In the vision of Isaiah, chap. 6, *The throne of God is surrounded by the seraphim—figures apparently human.*"

The orthodox clergy use the name God, when they mean the Supreme Deity, and if the Deity is everywhere, the seraphim do not surround him. That would be physically impossible. But the writer who wrote this text of Scripture *alluded to the God of the zodiac—our own material sun.*

He is a local God, and his home—his dwelling place—is in the celestial zodiac; and they as cherubim and seraphim always surround him.

This God, who dwells between the cherubim and from there shines forth (Ps. 80:1), is only our well-known physical and material sun. Because we learn from modern astronomy that there are millions of just such gods as our shining Lord—the sun—in every part of the unbounded universe.

We have clearly and distinctly shown that the seraphim, celestial officers, are Jacob's four immortal sons, who personify the middle constellations or beasts, which have jurisdiction over the four seasons of the year.

It is puerile, superficial, and irreverent, as well as untrue, to allude to the Supreme Deity of the universe in this erroneous way.

A cherubim is a group of fixed stars—a beast or constellation 45 million miles long and 24 million miles wide—and the official seraphim has jurisdiction exclusively *over three of them*. Do you think they are apparently human figures? *Could they in any way proclaim the trisagion or anything else?*

While the seraphim are always surrounding the shining Lord—the sun—they are not within a thousand million miles of him. The Lord—the sun—was never outside the zodiac and these beasts or constellations, in reality, *are billions of miles beyond it*.

The Lord—the sun—and these great groups of fixed stars are vast material objects. They are not endowed with sense, or consciousness, and are wholly independent of each other. Moreover, Dr. Du Puy does not account for the *six wings of the seraphim*, while we have given a logical and consistent reason for them in accordance with the language of Scripture, even to explain in full why St. John said, “*Six wings about them.*”

We shall now devote our attention to the language of Rev. Thomas Kelly Cheyne of South Elms, Oxford, England. The Doctor has written a remarkable dissertation upon the cherubim, in the ninth edition of the *Encyclopedia Britannica*. On p. 587 he says: “*According to the Old Testament, the cherub exercised the function of bearer or guardian of Deity.*”

The author cannot accept this language as the real and proper meaning of Scripture.

When the Scriptures were written there was no distinction made between the sun and Deity. The sun was considered the creator of heaven and earth. The earth was accepted as the solid center of the universe.

To show that the writer of Ps. 18:10, which the learned Doctor refers to, alluded only to the Lord—the material sun—we shall quote a few verses from that chapter and give its interpretation.

Ps. 18:11. "He made darkness his secret place: his pavilion round about him were dark waters and thick clouds of the skies.

12. "At the brightness that was before him thick clouds passed, hailstones and coals of fire.

13. "The Lord also thundered in the heavens, and the Highest gave his voice; hailstones and coals of fire.

14. "Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them."

This language describes a summer thunder-storm; it shows all the daily phenomena of the Lord—the sun.

His heat evaporates the waters of the sea, which overcasts the sky with clouds. His arrows or rays shine brilliantly before and after a storm.

Ps. 22:28. "*For the kingdom is the Lord's; and he is the governor among the nations.*"

The Lord—the sun—is the governor of the twelve nations, kingdoms, or constellations of the celestial zodiac. "He dwells between the cherubim."

Ps. 50:2. "Out of Zion, the perfection of beauty, *God hath shined.*"

This signifies that out of the zodiac, the perfection of beauty, *God—the sun—hath shined.*

Therefore, Ps. 18:11, 12, 13, and 14 give us only the phenomena of the Lord—the sun. The sun calls for the water of the sea every day in the year. It rises in viewless vapor, which soon forms in dark clouds of the sky. These often obscure "the light round about him."

The Most High—the sun—causes all the phenomena of the storm: thunder and lightning, dark clouds, pouring rain, and often hailstones.

Nothing in these four verses alludes to a Supreme Being in any way whatever. But it all refers exclusively to our own material sun.

Before we reply to Ps. 18:10, we shall quote and endeavor to interpret Deut. 28:49, which connects with what we have just written, and Dr. Cheyne has alluded to it as follows: "Yahweh, or Jehovah, is described as riding upon a cherub, and in a parallel line as 'swooping,' the word applied in Deut. 28:49 and elsewhere to the flight of an eagle."

Deut. 28:49. *"The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth: a nation whose tongue thou shalt not understand."*

50. *"A nation of fierce countenance, which shall not regard the person of the old, nor show favor to the young."*

OUR INTERPRETATION

"The Lord shall bring a nation against thee from far, from the end of the earth."

What Lord is this, who shall bring a nation against thee from far, from the end of the earth?

It is the Lord, our own material sun. It is the Lord whose habitation is in the celestial zodiac. He that dwells between the cherubim.

Moreover, he is the only shining Lord who can bring a nation against thee. He brings up out of allegorical Egypt, or literal darkness, the twelve nations of the zodiac—or the twelve allegorical tribes of Israel.

This Lord—the sun—shall bring a nation from far, that is: If this nation was seen rising above the sea or eastern horizon, in the evening; the same might be seen setting behind the sea, or the western horizon by morning; which would practically be at the opposite end of the earth.

"As swift as an eagle flieth."

The ancients made many vague comparisons; and this is one of them.

The nations of the zodiac pass over the firmament at a rate of one thousand miles an hour, which is at least fifteen times "as swift as the eagle flieth."

"A nation whose tongue thou shalt not understand." When we behold the great zone or belt of twinkling stars, known as the celestial zodiac, we shall remember that every one of them are *stars, allegorically the children of Israel, "whose tongue thou shalt not understand."*

"A nation of fierce countenance, which shall not regard the person of the old, nor show favor to the young."

This language gives a valuable hint to enable us to form an idea which one of the twelve celestial nations it was. It intimates that it was the nation or the constellation of Leo, the heavenly Lion of the zodiac.

This class of beasts have a long-established character, that most all persons well understand: *"That he will not regard the person of the old, nor show favor to the young."*

Neither this beautiful esoteric text, nor the context given in Ps. 18:11, 12, 13, 14, *benefits the learned Doctor of South Elms, Oxford, England. But it all goes to demonstrate that the Lord God of the Bible is only our own physical and material sun.*

We shall now quote and interpret the main text which the learned prelate referred to.

PS. 18:10. "And he rode upon a cherub and did fly: Yea, he did fly upon the wings of the wind."

Rev. Dr. Cheyne says: "According to the Old Testament, the cherub united the function of bearer and guardian of Deity."

This is the most astounding news that we have ever heard in our lifetime. We had innocently thought that as the Supreme Deity ruled, governed, and controlled the universe, he needed no bearer, supporter, or guardian.

Again, we were surprised that the Supreme Ruler of the universe should select either an eagle, or a quadruped with eagle's wings, to guard him and protect the universe.

We have formed our hypothesis exclusively upon the general language of Scripture. *We have originated nothing.* The constellation of Taurus, the celestial Bull, is a cherub, according to Scripture—but he is no more a cherub than are the other eleven signs, beasts, or constellations. And while these twelve beasts or constellations are vast groups of fixed stars which never move, they apparently move, because our revolving earth is turning always from west to east, and that makes the beasts or constellations appear to move in an opposite direction.

We should always take into consideration that all the so-called advanced nations of antiquity were out-and-out sun-worshippers. They believed

that our own material sun was the alone—the only one—and that one was indeed the Supreme Deity, the creator of heaven and earth. But how could a rational human being remain true to that opinion when science discovered millions of these shining gods in every part of the Deity's unbounded universe?

The Yahweh, Jahvah, or Jehovah, was the appellation of their shining Lord—the sun. No one at that age knew of a greater one.

Moreover, no one at that time even suspected that the earth moved. *It was considered to be the fixed and solid center of the universe.*

The sun, moon, planets, and also the fixed stars were thought to be flying around that grand and solid universe.

Now, while scientists know and put into practice the knowledge obtained from Copernicus, Galileo, and Keplar, which they gave to the world over four hundred years ago, the Hebrew and Christian clergy and the Bible commentators *have never yet acknowledged it or put it into practice.*

If they had received and put into practice those wonderful astronomical facts, the world at large would know today that the sun and constellations needed no wings, because they were fixed and it was our own revolving earth only which moved.

Now, according to our hypothesis, it was our own physical and material sun, which rides around

the ecliptic, the Lord's highway, on each one of the cherubim. He remains an entire month within each one of them.

Instead of the cherub being "an eagle, or a quadruped with eagle's wings," he is one of the hieroglyphical signs, beasts, or constellations of the celestial zodiac—the veritable kingdoms of heaven!

They are 45 million miles long, by 24 million miles wide.

Now as this is but the author's own assertion, we will let the reader make his own calculation. The earth, in round numbers, is 90 million miles from the sun; twice that distance, or 180 million miles, would be the diameter of the earth's orbit, and three times the length of the diameter gives the length of its circumference. The earth's orbit, or the sun's apparent path around the heavens, measures 540 million miles, or 12 times 45 million miles.

The eagle, or the quadruped with eagle's wings, could not be seen over twenty miles; while our cherubs or cherubim can be seen by the naked eye, and they are all at least a billion miles outside the borders of our solar system!

All our foundation stands upon the records of Scripture and the science of astronomy.

Our own material sun is one million, four hundred thousand times as large as our earth.

Why did the ancient Psalmist say of this great local Lord: "*And he rode upon a cherub and did fly: Yea, he did fly upon the wings of the wind*"?

It was because he knew that this great shining Lord passed around a great circuit of the heavens every year; that by the obliquity of his path, the ecliptic, there were caused to be the four seasons of the year. But to accomplish that great annual task he was obliged to go at a *stupendous rate of speed*.

What do modern astronomers say about *that astounding rate of speed*?

They say that his circuit, the ecliptic, the Lord's highway, is a circle round the heavens of 540 million miles; and that to pass over that almost infinite distance, *in three hundred and sixty-five days, he is compelled to fly at the unheard of rate of sixty thousand miles an hour!*

How long would the eagle, or the quadruped with eagle's wings be, in making that celestial journey, at the eagle's rate of speed?

The average speed of an eagle is one mile a minute, or sixty miles an hour.

Would not that extremely slow rate greatly affect the four seasons of the year?

It would be difficult to estimate the disastrous consequences of such a change.

The sun, while passing around that circle in a year, with his great heat and magnetic influence,

creates the four seasons: Spring, Summer, Autumn, and Winter. Each one of these is now defined and limited to a fraction over ninety days.

The rate of the eagle, or the quadruped with eagle's wings, taken at sixty miles an hour, would require one thousand years to pass over a circle of 540 million miles.

That would make the seasons last for a period of two hundred and fifty years.

One year of the learned prelate's theory would extinguish all organic life. As a habitation of life and happiness it would be forever ended!

CHAPTER IX

THE ANCIENT DRAMA: THE PROMINENT PART IT PLAYED IN ESTABLISHING THE CHRISTIAN RELIGION

There have been so many eminent scholars who have written worthy volumes upon the life and character of Jesus in all its aspects, that it seems to be superfluous to add any more; and under ordinary conditions the author would not attempt it.

But the question of his actuality yet remains an open one; *and it would greatly benefit the world if it was forever settled.*

The author is not in any way egotistical, neither would he have the natural nerve to attempt such a broad, complicated subject, which leads into numerous complex fields of investigation, if he was not thoroughly convinced that by a concatenation of wonderful and unlooked-for circumstances he has obtained far greater advantages than has fallen to the lot of any of his predecessors.

Not one of these authors of the life of Jesus has had the advantage of the "*Key of the Bible.*" *This key we have fortunately discovered.*

It throws open the inherent meaning to hundreds of dark, complex, esoteric passages of Scripture.

The accurate interpretation of these esoteric

texts, which are so numerous in the Old and New Testaments, bequeaths advantages to him that the world never dreamed of.

These passages of Scripture, written over three thousand years ago, have been dead letters until now to all the world.

They are still as bright, new, interesting, and instructive as if they were written by a literary master yesterday.

By obtaining an accurate and adequate meaning of the esoteric language of Gen., chap. 49, and Deut., chap. 33, and the miscellaneous texts which connect them, we have a tenfold wider and broader view of Scripture. We are then on the ground floor, and all is perfect harmony throughout the system of celestial Israel.

We favor no hair-splitting or strained technical advantages, but a plain common-sense rendering of all important texts of Scripture.

Our first effort will be briefly to show the reader that the ancient drama has played a much more important part in the life and character of Jesus than anyone has ever imagined.

The author will now quote a passage of Scripture from the prophet Isaiah, concerning the ancient drama, which was written 760 years before our era.

Isa. 3:16. "Moreover the Lord saith, Because the daughters of Zion are haughty, and walk with stretched-forth necks, and wanton eyes, walking

and mincing as they go, and making a tinkling with their feet: Therefore the Lord [the sun] will smite with a scab the crown of the head of the daughters of Zion. In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon."

This appears to have been an astronomical drama: The priests in that day were leaders in the science of astronomy.

"The chains, and the bracelets, and the mufflers, the bonnets, and ornaments of the legs, and the headbands, and the tablets, and the earrings. . . . The rings, and nose jewels, the changeable suits of apparel, and the mantles, and the wimples, and the crisping pins. . . . The glasses, and the fine linen, and the hoods, and the veils."

We certainly can make no mistake when we allege that all this paraphernalia belonged to some traveling theatrical company, country show, or primitive drama.

And as the round tires of the moon were mentioned it is evidence that their exhibitions were of an astronomical character.

While this is only our own hypothesis, we have evidence coming forward to verify and confirm it.

We shall now quote another verse from the same prophet, which certainly refers directly to the primitive drama.

Isa. 24:19. "*The earth is utterly broken down; the earth is clean dissolved, the earth is moved exceedingly.*"

This language would be irrational as well as untruthful if it was spoken in literal language concerning our planet—the earth.

But if a company of amateur theatricals had made a large ball or globe which simply represented our world, it might then be rational, truthful, and also instructive.

The earth might have been made from materials that would dissolve when it was desirable.

The earth, poorly built, could certainly be utterly broken down. It could easily be moved exceedingly.

All this could be shown to an appreciative audience with interest and advantage.

20. "*The earth shall reel to and fro, like a drunkard; and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall and not rise again.*"

The earth could not reel to and fro like a drunken man unless it was *on the shoulders of some would-be Atlas*.

The earth could not be removed like a cottage unless it was constructed of exceedingly light material that could be represented before an audience on the stage.

Undoubtedly there have been millions of super-

ficial readers, who did accept every word of Scripture as the literal word of God, that have been frightened at this unusual language, which all came naturally from the ancient drama.

Isa. 24:23. "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously."

Who was the Lord of hosts that reigned over Mount Zion? It could not have been our own shining Lord—the sun—because all that he does is perfection. The moon could not be confounded and the sun ashamed when our real Lord of hosts reigned in Mount Zion and Jerusalem.

But amateur, half-educated actors who represented them might have easily blundered in their respective parts. Then the one who characterized the moon might be confounded by attempting to act her part before the proper time, so get a deserved reprimand from the stage manager. Then he who represented the sun did not remember near all the parts assigned to him. Hence he became greatly embarrassed and ashamed.

Ps. 95. "O come, let us sing unto the Lord; let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving. For the Lord is a great God, and a great king. In his hand are the deep places of the earth; the hills are his also. . . . The sea is his,

and he made it; and his hands formed the dry land. . . . O come, let us worship and bow down; let us kneel before the Lord, our Maker.

“For he is our God; and we are the people of his pasture, and the sheep of his hand. Today it ye will hear his voice,

“Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness,

9. “When your fathers tempted me, proved me, and saw my work.

10. “Forty years long was I grieved with this generation, and said: It is a people that do err in their heart, and they have not known my ways.

11. “Unto whom I swear in my wrath that they should not enter into my rest.”

Our solution of this language is that the chapter describes a religious theatrical company.

According to the author's view, the one who was complaining of his actors was the manager of a religious theatrical company who had been following this itinerant business for some forty years. He was angry and sorely grieved that there were those within his company who had been undoubtedly excused many times; still they were careless or stupid, so that they failed to observe the manager's ways, or the proper and accurate art of astronomical acting.

They were like those who represented the sun and moon that we have alluded to. By their

blunders and bad acting, the "moon was confounded; and the sun ashamed."

Then the heated manager would swear in his wrath that he would discharge them and employ more artful and careful actors.

In the year 1451 B.C., Moses says, in Deut. 33:6: "Let Reuben live, and not die; and let not his men be few."

According to the author's view of this text, it implies something concerning the life of Reuben; that his life is in danger or jeopardy.

Now, as Reuben is the genius or spirit of the Lord—the sun—any decline, weakness, or loss of power that should happen or befall the sun, or render his life in danger, would, of course, correspondingly affect his genius, Reuben.

The sun, which Moses designates as Reuben, after passing over the autumnal equinox, grows weaker and weaker every day; and this regular and continued decline greatly alarmed the people, and thousands mourned for fear that he would die; and during the dark and gloomy period of November and December, when for weeks together the lowering clouds obscured the sky, not only the sun, but the moon and stars as well were invisible.

Scripture informs us that in those days of ignorance and superstition men and women assembled in their temples, worshiping and burning incense to him (their Lord—the sun) both

night and day. Their actions that are recorded show plainly their earnestness, and that it was a season of trouble and tribulation to them is perfectly apparent.

The principal object of the author in selecting this strange esoteric language of the priest-character Moses, "Let Reuben live, and not die," is the curious fact that in the New Testament, the eleventh chapter of St. John concerning Lazarus, the figurative sick and dying year, are traditional legends founded upon the same identical natural phenomena. Nor is this fact the strangest part of it. This wonderful passage of Scripture is found to be a beautiful and instructive allegory, dramatized and put on the stage *with Mary, Martha, and Jesus as principal actors*.

But before we give the allegory we will quote, and briefly reply to the narrative, according to our view of its truthfulness.

Reuben, the declining Lord—the sun—and Lazarus, the sick and dying year, brought trouble and restlessness; all of which was due to the same natural and annual phenomena.

St. John 11:1. "Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha.

2. "It was that Mary which anointed the Lord with ointment and wiped his feet with her hair, whose brother Lazarus was sick.

3. "Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

4. "When Jesus heard that, he said: This sickness is not unto death, but for the glory of God; that the Son of God might be glorified thereby."

As these are the alleged words of the Son of God—Jesus—we should clearly and truly understand them.

When Jesus heard that "he whom thou lovest" was sick, and he said, "This sickness is not unto death," he spoke that which all astronomers know to be the truth; because it figuratively signified Reuben, the declining sun, or Lazarus, the sick and debile year.

The Lord—the sun—acts in all respects now, precisely as he acted then; and no one upon the earth is insane enough to be alarmed concerning him.

But Jesus says it was for the glory of God—the sun. However, our material Lord—the sun—has but weak and feeble rays, glory, or brightness at that dreary period of winter. But after the stinging vicissitudes of a few more unproductive months, he will do as he always did, *go forth in all his strength and glory*.

But Jesus says that the sickness is not unto death but for the glory of God, that the Son of God—the sun—or personification of the Lord—the sun—might be glorified thereby.

No one who is familiar with astronomy, which was known then as the mysteries of the kingdom of heaven, expected the Lord—the sun—to have much glory or brightness between the winter solstice and the vernal equinox.

But no one before, or since, ever alleged that the Lord—the sun—or the year ever died.

Vs. 4 signifies, in the author's view, *that to designate the declining sun as Reuben, or the expiring year as a sick and declining man was gross ignorance or rank deception.*

The declining Lord—the sun—which Moses knew as Jacob's son Reuben, was the same Lord—the sun—who, on the completion of his annual journey, causes the figurative Lazarus, the dying year. *But when we come to contemplate a moment, the minutes, hours, days, weeks, and months all expire as the Lord—the material sun—progresses on his great highway round the heavens eternally. He has been passing over this vast highway at least a million years, always upon schedule time.*

He never halts or slackens his normal gait of sixty thousand miles an hour!

Had Jesus been an actual son of God, instead of the personification of the heathen sun-worshiper's Lord—the sun—what a beautiful, useful, and sublime lecture he could have given *that would have had the appreciation of the entire enlightened world, then, now, and forever.*

5. "Now Jesus loved Martha, her sister, and Lazarus. When he had heard therefore that he was sick, he abode two days still in the same place where he was." A very unusual thing to do, we should think, under those circumstances.

7. "Then after that saith he to his disciples, Let us go into Judea again.

8. "His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

9. "Jesus answered, Are there not twelve hours in the day? If any one walk in the day, he stumbleth not, because he seeth the light of the world."

The reader should not forget that Jesus in many places has repeated that he was "*the light of the world*"—*which meant that the sun was the light of the world and that he was the personification of him.*

When Jesus said, "Are there not twelve hours in the day?" he evidently alluded to the sun—the light of the world—because the days of December do not furnish twelve hours of good clear light, probably not over ten hours; and those who were obliged to walk about morning and evening would be apt to stumble.

But we obtain by that expression that he alluded to the short days that are ever present in December.

11. "These things said he: and after that he

saith unto them: Our friend Lazarus sleepeth; but I go, that I may wake him out of sleep.

12. "Then said his disciples, Lord, if he sleep, he shall do well.

13. "Howbeit Jesus spake of his death; but they thought that he had spoken of taking a rest in sleep."

Now the author desires the reader to observe that in the beginning of this chapter Moses had great trouble in allaying the fears of his people lest their shining Lord would die, and said repeatedly to them, at that time of the year, "Let Reuben [the sun] live, and not die."

This language of Moses was recorded, according to Scripture 1,400 years B.C.

It practically alludes to the Lord, the winter sun, which was known then at the beginning of the year, as Jacob's son Reuben.

The whole misapprehension was due to the dense ignorance of the people of that age. But Jesus, who has been and is now accepted by Christians as the Son of God, should have clearly informed his disciples and have given them to understand the astronomical situation.

There is not one civilized nation upon the earth now that loses a wink of sleep over this gloomy season of the year, although the conditions are identically as they were then.

They, the nations, now have a too proper under-

standing of the shining Lord's ways and movements to allow them to bring forth any more characters as Reuben or Lazarus of old.

The day is past by and gone for these superficial forebodings to worry or embarrass them.

14. "Then said Jesus unto them plainly, Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

16. "Then said Thomas, which is called Didymus, unto his fellow-disciples, Let us also go, that we may die with him."

It may interest the reader to know why Thomas took such a strange and curious view of the alleged death of Lazarus as to say, "Let us go and die with him."

Now the author conceives that this strange expression from Thomas, or Didymus, refers to something of unusual and vital importance that might be of interest for us to understand.

The 49th chapter of Genesis and the 33rd of Deuteronomy inform us plainly, as we have interpreted in our *Bible Allegories*, that Jacob's twelve mythological sons surround their Lord—the sun—each one of them presiding over his own respective month of the year.

There were four of these genii of the Lord—the sun—which represented the four seasons.

Now Jesus, who personifies the sun, always had

twelve disciples; they were an analogue of the sun and Jacob's twelve sons, who were considered the guardians and protectors of the earth during the twelve months of the year.

When Jesus said unto his disciples, or months, plainly, Lazarus, the year, is dead, Thomas, one of the months, answered and said: *Let us also go, that we may die with him.*

But Jesus should have answered Thomas by saying: Each one of the months was slain or died as we journeyed round the Lord—the sun—until the month of December expired with Lazarus, the year.

Jacob's four sons, Ephraim, Judah, Dan, and Reuben, represent the four seasons respectively; and Mark, Luke, John, and Matthew are their analogues. Each of them represent *Spring, Summer, Autumn, and Winter.*

That is why the four gospels are called not by, or of, but according to Mark, Luke, John, and Matthew, the analogues of Ephraim, Judah, Dan, and Reuben.

17. "Then when Jesus came, he found that he had lain in the grave four days already."

What would they do to a healer of a sick man if he was neglected and not seen for 96 hours in any civilized or humane country? Would they not prosecute the healer for malpractice?

18. "Now Bethany was nigh unto Jerusalem, about fifteen furlongs off [about two miles away].

19. "And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

20. "Then Martha, as soon as she heard that Jesus was coming, went and met him; but Mary sat still in the house.

21. "Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22. "But I knew, that even now, whatsoever thou wilt ask of God, God will give it thee."

Every reader knows, or by reading the Bible may know that the Lord of which Martha was speaking was but our own material sun and was not the Supreme Ruler over the universe.

Now, could our own material sun, without intelligence, give unto thee whatsoever thou shalt ask for?

Is it not too unreasonable and preposterous to need earnest consideration?

Martha, Mary, as well as Jesus, according to their language, were like the entire world then—*out-and-out sun-worshippers*.

23. "Jesus saith unto her: Thy brother shall rise again.

24. "Martha saith unto him: I know that he shall rise again in the resurrection at the last day.

25. "Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever

liveth and believeth in me shall never die. Believeest thou this?"

Jesus, by his own frequent admissions, was the "light of the world." He was the personification of our shining Lord—the sun. All nature, as vegetation, dies in the death-like season of winter; but the Lord—the sun—comes into his normal strength and power as the days grow longer.

Then all nature rises again and obeys the law of a general resurrection: an annual coming-to-life again.

28. "And when she had so said, she went her way, and called Mary her sister secretly, saying: The Master is come, and calleth for thee.

29. "As soon as she heard that, she arose quickly and came unto him.

30. "Now Jesus was not yet come into the town, but was in that place where Martha met him.

32. "Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33. "When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit and was troubled."

This was indeed a dreadful, trying hour! No wonder an alleged Son of the Supreme Ruler of the

universe was troubled. Because the year of 365 days had come to a close, as all other years had done, during millions upon millions of years.

34. "And said: Where have ye laid him? They said unto him, Lord, come and see.

35. "Jesus wept.

36. "Then said the Jews, Behold how he loved him! And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

38. "Jesus therefore again groaning in himself cometh to the grave. It was a cave. and a stone lay upon it.

39. "And Jesus said: Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh; for he hath been dead four days.

41. "Then they took away the stone from the place where the dead was laid.

"And Jesus lifted up his eyes, and said: *Father, I thank thee that thou hast heard me. And I knew that thou hearest me always.*"

That great luminous Lord—the sun—which Jesus lifted up his eyes to and said: "*Father, I thank thee that thou hast heard me. And I knew that thou hearest me always,*" is our own physical and material sun. He is 90 million miles away and is one million, four hundred thousand times as large as our

earth! And, according to the knowledge of modern astronomers, he was going at his normal gait of sixty thousand miles an hour.

Do you, reader, think his language was truthful, rational, or consistent?

When the author has found out by the Bible that everyone connected with Israel (and Jesus by his own language is one of them) is purely mythological, he knows, for a certainty, that a personification and abstraction, a nonentity, could not speak to anyone. And our great material Lord—the sun—has no intelligence, has not the sense of hearing, any more than has a mountain.

What would an audience think of a man that would talk before them in that way, to the sun and say: “*Father, I thank thee that thou hast heard me, and I knew that thou hearest me always*”? The sun is in round numbers ninety million miles distant from our earth. Do you, reader, think he could hear anyone speaking?

Again, the Lord—the sun—is acting now, just as he was doing then.

Do you think there is a rational man now upon the earth that would allege that the sun often talks to him *as he heard Jesus as he said “always”*?

We do not wonder at an audience of ignorant superstitious people of that early day believing that what Jesus said was true. But the great

difficulty would be to find any rational person to believe it in the twentieth century, after the few past decades of modern science.

The author is able to and will explain, to any attentive reader, that Jesus knew that the celestial zodiac was the home of our own material Lord—the sun; that it was known as the Kingdom of God, or kingdom of heaven.

Jesus, himself, describes the celestial zodiac, and calls it "*The Kingdom of Heaven*"; which is, and ever has been, the home of our glorious shining Lord—the sun.

Matt. 11:12. "*And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force.*"

The Hebrews and Christians have never made a valid interpretation of this remarkable text of Scripture. It is truthful, beautiful, and eminently instructive.

From the days of John the Baptist means from his birthday on the 24th of June; and "until now," signifies the 25th of December—Jesus' birthday. They were born at the summer and the winter solstices.

Now let us endeavor to find if Jesus took a proper astronomical view of the appearance of the heavens, so that they would denote violence during the six months of July, August, September, October, November, and December, any more than

they do in January, February, March, April, May, and June.

Immediately after the days of John the Baptist's birth comes the constellation of Leo, the celestial Lion, which might be designated the most violent sign or beast of the zodiac; he remains until the end of August.

The constellations of Virgo, the Virgin, and Libra, the Scales, are not in themselves violent; but the great Hydra, the celestial serpent, is so nearly over them as to breed fear of violence.

Then in the month of October comes the constellation of Scorpio, the Scorpion; a poisonous reptile which would indicate violence. After these comes the constellation of Sagittarius, the Archer, armed as a defiant warrior; and after him comes the constellation of Capricornus, *the victorious he-goat; which vanquished Aries, the Lamb.*

Dan. 8:7. "*And I saw him come close unto the ram, and he was moved with choler against him; and smote the ram, and brake his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him; and there was none that could deliver the ram out of his hand.*"

Each of these six signs or beasts indicate a possibility of violence, and that the violent might take it by force.

Now, the next six constellations, signs, or

beasts are in all respects different. The constellation of Aquarius, the Waterbearer, is a *kind, good man, who figuratively waters the whole earth and makes it fruitful and productive.*

Then comes the constellation of Pisces, the two harmless Fishes.

Then the constellation of Aries, the celestial Ram, which is called in the New Testament "*The Lamb of God*"; which is innocent and harmless. In April comes the constellation of Taurus, the celestial and *obedient Bull*; and it adjoins Gemini, the heavenly Twins, or *the two playful Boys*; then at the last comes the constellation of Cancer, *the humble and defenseless Crab.*

Therefore, these words spoken by Jesus were in every and all respects practically true.

Moreover, nothing could exhibit more plainly than this assertion, *that the celestial zodiac, the kingdom of God—the sun—and the kingdom of heaven are one and the same place.*

None but uninformed people can be alarmed by Jacob's son Reuben, who is the genius of the annual declining autumn sun; because there is a well-defined limit, beyond which he cannot ever go. Nor need they be worried concerning Lazarus, the figuratively dying year; because every day of the 365 days of the year die as much as the last day of December, the last day of the year.

The first moment of the new year comes one

moment after the old year expires; just as all other days of the year go and come. They have been going and coming in that way for a past eternity and in all probability will continue forever.

The author shall now quote a beautiful allegory of the alleged resurrection of Lazarus, the figurative dying year. *The entire credit for this famous masterpiece belongs to Rev. Robert Taylor of St. John's College, Cambridge, England.*

"THE RESURRECTION OF LAZARUS"

"The name of bishop retained to this day, the episcopacy, the diocese, the see, are all derived from that function of seeing or looking out, to observe the phenomena of the visible heavens, which was their appointed and special duty.

"The natural stupidity and dulness of the people, the difficulty of oral communication, and the importance of impressing the mind as much as possible, led those astrologers to convey their instructions by pantomimic and dramatic actions.

"They personated the elements, the winds, the seasons, the sun, the moon, the stars, the months, the days and so forth; and dressed themselves in emblematical devices, stoles, rochets, tonsures, black gowns and white, and performed tragedies, such as this of the resurrection of Lazarus appears to be.

"The names of the priests themselves, who had

been peculiarly successful in these exhibitions, would often come to supersede the proper dramatic names; what had been shown upon a stage would come to be spoken of as having really happened.

“The very excellence of the performance would strengthen the delusion, and as it has been played off on the mind from infancy, when the deepest impressions are most easily made, not one mind in a hundred thousand would be likely to acquire sufficient vigor afterwards to care or to endure to be informed of its original significance.

“Yet the literal text itself of this miracle, most literally adhered to, discovers that it was an allegorical tragedy; and an absolute violence must be done to the text, and words inserted that are no part of it, and words omitted which are a part of it, to make it appear anything else than such a tragedy.

“The tragedy really is, *The Tragedy of Bethany*, that is, *of the House of Affliction*. Its meaning is, *The Death and Resurrection of the Year*.

“*The Dramatis personae are: the Year, represented by Lazarus; the two winter months, December and January, represented by Martha and Mary, the two sister attendants on the dying and reviving Lazarus; the Sun, represented by the Lord, or manager, himself. The Chorus, the attendant Jews, endeavoring to comfort the two winter months, concerning the death of their brother, the year.*

“Upon which the manager, or chief performer in the tragedy, kindly informs the audience that this sickness is not unto death; that is (than which no sense ever conveyed by words could be plainer), that there was no real death, and consequently no real resurrection, and no reality of any sort intended; but ‘for the glory of God’—that is, literally, under the brightness of God: ‘that the Son of God might be glorified thereby’—that is, the whole matter was intended as an hieroglyphical exhibition of the power of the sun on vegetative nature.

“If it were not for a false collocation of the words, the very first words of this chapter would at once discover its theatrical character. For it is not in the Greek text, as in our deceitful translation, ‘Now a certain man was sick, named Lazarus’—but, Now Lazarus was very sick—that is, not that there was any man in the case—for that word is expressly excluded, but Lazarus represented the character of the sick—the sick anything—the sick and debile year; and the probability is that this part was acted by a doll, or puppet, let down and pulled up by a string—as there was no speech or action of any sort for Lazarus to perform. The term, the Lord, in the second sentence, ‘It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair,’ is of a purely astrological significancy. It could not have been

applied to any real personage; it could not have been used by an historian of real events; it could not have been devised till after the established prevalence of all the nations which it involves.

“The Kurios, or person who was to represent the Sun in this famous tragedy, having spoken the prologue in explanation of its allegorical meaning, falls at once into the corps de ballet, and speaks and acts in his character of the Sun throughout; and churlishly answers the remonstrances of the days who want to be longer than he finds it convenient to wait for them, ‘Don’t I give you twelve hours apiece? What would you have? And as for our friend, the year—Tis—if he has any day at all to walk in, he is right enough; because he has all the light that my arrangements can afford him.’

“Recovering his temper, however, he adds, ‘Our friend Tis—that is, the year—sleepeth, but I shall go and wake him out of sleep.’ ‘If he sleepeth he shall do well,’ say the days, ‘for he has been in a declining condition a long while.’

“Then saith Jesus, that is, the Sun, in a parrhesia, a poetical license in the confidence of its figurative character being understood, ‘Lazarus is dead—poor Lazarus.’ In a figure of speech, Lazarus is dead; that is, by a parrhesia, Lazarus is dead—the word parrhesia, positively asserting the figurative sense, and binding on us an obliga-

tion to understand what is said in none other than a figurative sense, escapes the discovery of the mere English reader, by standing in that most wickedly false translation, 'Then saith Jesus unto them plainly, Lazarus is dead.' 'Why, then?' says Thomas—that is, the 21st of December, always given to gloom and despair.

'Tis done, dread winter spreads his latest gloom,
And reigns tremendous o'er the conquered year.
How dead the vegetable kingdom lies:
How dumb the tuneful! Horror wide extends
His desolate domain.

"'If the year be dead, let us (the days) die with him,' saith Thomas, which is called Didymus—that is, a Twin, which cannot but remind us of the sign of the zodiac, Gemini, the Twins—to his fellow-disciples or his fellow-pupils. It is truly astonishing that the sense of this word should never have startled the slumber of Christian credulity into a sufficient discovery of the allegorical character of the whole system. It means a learner of the mathematics, a pupil, a scholar to some mystic art; which cannot be supposed for a moment to apply to the followers of a man, who certainly was no professor of any art; but strikingly suits a company of amateur comedians, under the management of an old stager, learning the art of acting.

"The Sun, that is, the manager personating the

Sun, finds his friend, the Year, to have been in the sepulcher four days; that is, during the 21st, 22nd, 23rd and 24th of December. The Jews, who are the chorus, as was usual in all ancient tragedies, are introduced as comforting Martha and Mary, that is, December and January, concerning the death of their brother, the Year. Here, again, the word for comforting literally asserts that the whole affair was a mythology, or fable, and that this chorus of Jews were to mythologise with the mythological Martha and Mary.

“Martha, in her mythological character, tells the Sun that if he had been present her brother (the Year) had not died; which astronomical truism is repeated by her sister January.

“The Sun assures her that it will soon be New Year’s day—her brother, the Year, shall rise again.

“‘Yes,’ she replies in character, ‘in a month or two—next spring, in the last day, when you cannot for shame refuse to shine upon us, the year will rise again.’

“‘I am the spring; my presence recalls the year; whatever depends on my exhilarating beam, though it seems to die in winter, yet shall live; and nothing that exists, however it may change its form or condition, shall ever be annihilated.’

“‘Now, Jesus was not yet come into the town, but was in that place where Martha met him.’

Here is another stage direction; an evident instruction to the scene-shifters, as to the order in which the scenes were to succeed each other; and to the performers, as to the positions they were to take fronting the audience.

“Scene, a distant view of the town of Bethany; Jesus standing on the right; enter, from the left, Mary, who falls down at Jesus’ feet; Jesus deeply affected, groans in spirit. Scene changes to the church-yard, the tomb of Lazarus. It was a cave, and a stone lay upon it (vs. 38)—that is, precisely the same scene as the tomb that Jesus used in the tragedy of the Resurrection of the Sun, which was also a cave, and a stone lay upon it.

“In this tragedy of the resurrection of the year, the allegorical personages, Mary and Martha, or, as it is too carelessly directed, ‘*They* took away the stone from the place where the dead was laid’ (vs. 41). But in the tragedy of the Resurrection of the Sun, which was a great improvement upon this, the machinery was much improved; and the same allegorical personages, Mary Magdalene and the other Mary, are represented as asking: ‘Who shall roll us away the stone from the door of the sepulchre?’ (Mark, chap. 16.)”

CHAPTER X

THE SON OF MAN THAT CAME IN THE CLOUDS OF HEAVEN

Matt. 24:29. "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken."

This wild and grossly exaggerated language is not in any way warrantable, because it is founded upon the phenomena of the seasons. It is due to the stormy vicissitudes of winter. It has been a natural occurrence every winter for thousands of years. It is happening now, just as it was doing then. It is alluded to by Daniel, Ezekiel, Isaiah, Joel, and Revelation.

Let us observe what these illustrious scribes of Scripture wrote concerning this period of the year; because with all this wild exaggeration it is a peculiar manifestation that recurs annually, so that it cannot in the nature of things be malevolent.

The prophet Isaiah has this to say concerning this bleak, inclement season of winter—and it was written all of seven hundred years before the New Testament version:

Isa. 13:4. "The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms or nations gathered together; the Lord of Hosts mustereth the host of battle.

5. "They come from a far country, from the end of heaven [*from the zodiac*], even the Lord and the weapons of his indignation to destroy the whole land."

As the author construes this language it signifies: The noise of the roaring, raging, tempestuous storms approaching the bleak winter season follow in the wake of one another, as a great tumultuous nation of people—or the Lord's—the sun's—host mustering, as it were, for battle. The weapons of his indignation are the fierce piercing winds, that roar and howl through the dark and dreary forests, with biting, blinding, and blighting frosts, that bring total destruction to all perennial vegetation. This condition greatly increases the dreariness of the *fourth*, or winter, season which desolates the land.

Isa. 13:6. "Howl! ye; for the day of the Lord *is* at hand; it shall come as a destruction from the Almighty."

The words "Lord" and "Almighty" are only to designate our own physical and material sun. No one is ever alluded to in Scripture as *greater than him*.

This annual physical destruction is not the fault of our shining Lord—the sun. It comes when he is necessarily weak. Then the malevolent phenomena of winter rules, during *December, January, and February*. But that has been found to be a period of regeneration.

Isa. 13:10. "For the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine."

Anyone with a modicum of astronomy, and a knowledge of the true phenomena of the seasons, would know for a certainty, that this language was strictly and accurately true. There is no exaggeration in this language, as there is in Matt. 24:29, although Isaiah preceded the New Testament many centuries.

The prophet Joel gives us similar language, that plainly indicates the fierce, stormy, and tempestuous season of winter, and nothing more.

Joel 3:15. "The sun and the moon shall be darkened, and the stars shall withdraw their shining"; that is, the dark, rainy, and stormy clouds of the fourth season, winter, shall obscure the light of the sun, moon, and stars most of the time.

16. "The Lord also shall roar out of Zion, and utter his voice from Jerusalem: and the heavens and the earth shall shake; but the Lord *will be* the

hope of his people, and the strength of the children of Israel.

17. "So shall ye know that I *am* the Lord, your God dwelling in Zion, my holy mountain; then shall Jerusalem be holy, and there shall no strangers pass through her anymore."

These three verses mean that the Lord—the sun—shall also thunder out of Zion, or the *zodiac*, and utter his voice from his highest elevation, and the earth shall figuratively shake. But the Lord—the sun—will still be the hope of his people, the strength of the allegorical children of Israel.

Let us interrogate the prophet Ezekiel.

Ezek. 32:1. "And it came to pass in the twelfth year, in the twelfth month, on the first day of the month that the word of the Lord came unto me saying:

7. "And when I shall put thee out, I will cover the heaven, and make the stars thereof dark: I will cover the sun with a cloud, and the moon shall not give her light.

8. "And the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord God."

The language of these three astronomical prophets which delineate the season of winter, the inclement season, for *rest*, *recuperation*, and *regeneration*, are each and all consistent and truthful, while that of Matthew, referred to, is in all respects

deceptive and exceedingly harmful. It was not an original thought of Jesus; he obtained these ideas from Scripture but he frightfully exaggerated them.

Matt. 24:30. "And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory.

31. "And he shall send his angels with a sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

It has been at least 1,870 years since that strange and inconsistent language was written, and yet there is no account in history of even *one tribe mourning because or on account of* these most wonderful assertions. *Could they have been true?*

Jacob's oldest son Reuben was given a celestial position in 1491 B.C., which was, if we add 1911 to it, 3,400 years ago, and there has been in all that vast stretch of time perfect tranquillity; while annually the sign of Aquarius—the Waterbearer of the celestial zodiac personified by Reuben—has been seen in the clouds of heaven when it was not too cloudy to obscure it; and it is undoubtedly there to remain forever.

The author has an idea that, concerning his angels Jesus sent, with a great sound of a trumpet,

it might be like his going down into Egypt, *simply all a dream*.

We have written and explained the most important parts of the Book of Daniel, which are referred to by orthodox Hebrews and Christians as visions of the head; but the word vision was used by the astronomical priest to deceive the ignorant, superstitious, and credulous class. But their initiated or astronomical class very plainly knew they were astronomical observations.

The text of Daniel recorded in Dan. 7:13 is one of the most interesting passages of Scripture to be found. It treats of three very important objects, namely, *the Son of Man, the Ancient of Days, and the constellation of Aquarius, the celestial Water-bearer of the zodiac*.

The name "*Son of Man*" is a most indefinite expression. Every man in all the world is legally entitled to be called or known as a son of man, because all men are *sons of men*.

The appellation "*Son of Man*" is especially ambiguous and even contradictory, as on the very first page of his recorded history he is declared to be *the Son of a Ghost*.

If the information that he is the son of a ghost is in all respects reliable he could not be a son of man.

By his own words and frequent admissions, "*he is the light of the world*." That would make him

be a personification of our material Lord—the sun. Then he would be like *Christna, Mythras, Osiris, Bacchus, Apollo, or other personifications of the sun*.

Now, every intelligent person in the world knows that our material Lord—the sun—which Jesus claims as his father, is but the dumb physical servant of the *Supreme Ruler of the Universe*; that he is not endowed with intelligence or consciousness. He could not direct an angel or anyone, or assist them in a dream or a vision or in any other conceivable way.

He could not recognize the carpenter, nor Mary, the young mother. He would not be acquainted with the Holy Ghost.

Moreover, there is nothing to substantiate these marvelous assertions. A miracle should at least be attested by a score of competent living witnesses.

“THE ANCIENT OF DAYS”

The great planet which Daniel called the “*Ancient of Days*” we have clearly described on previous pages. He is known as Abhram, as Remphan, Kronos, Saturn, or Israel; these names are all synonymous.

Daniel said: “I saw one like the Son of Man, come with the clouds of heaven.”

It is unfortunate that not one out of a hundred

million men would know what Daniel alluded to unless he was versed in the science of astronomy.

The only way clearly to enlighten the reader is to inform him that what Daniel alluded to as a son of man is a vast group of fixed stars, which our earth nightly passes by and which can be seen every clear and frosty night of winter. No one, not an expert astronomer, would think it meant a man.

Besides, the hieroglyphical sign of Aquarius, the Waterbearer, is 45 million miles long, by 24 million miles wide. It has been undoubtedly in the zodiac for millions of years before the organization of celestial Israel.

Nothing could be farther from the fact than that there was any connection between Jesus and the Waterbearer of the zodiac.

Jacob's son, Reuben, is the genius of our material Lord—the sun—and personifies the constellation of Aquarius. The priest-character Moses, on the 21st day of March, at midnight, 1491 B.C., appointed him at the inauguration of celestial Israel, according to Bible chronology.

Reuben is one of the cardinal or principal four kings over the four seasons of the year. He is the acknowledged king of winter.

To give another view of the sign of Aquarius, the Waterbearer of the zodiac, or the kingdom of heaven, we shall avail ourselves of a few pages of

a pamphlet entitled, *Jonah and the Whale*, by the scientist and philosopher, L. DeWitt Griswold, Kingston, N.Y. For this unique interpretation he is entitled to the gratitude of all earnest people of the world.

He says: "This wonderful event, though less miraculous than some, has during the last quarter of a century evoked more inquiry, more pulpit oratory and disputation, more theological and scientific controversy than all the other fables, allegories, myths, miracles, and legends combined.

"We will now proceed to explain the Jonah and whale story so fully that every youth who has but a modicum knowledge of astronomy will understand it, proving conclusively to everyone whose mind has not been mystified and prejudiced by early erroneous religious teachings, that this story is a fiction pure and simple, having its origin in the manifestation of natural phenomena. And this astro-scientific explanation once understood, will forever set to rest the old Bible mystery. Let it be remembered that Jesus and his twelve apostles are but symbols of the sun and the twelve signs of the zodiac, corresponding to the twelve months of the year, which this Jesus who represents or personifies the sun governs, or is said to pass through.

"The first month of the year is January—the

forerunner of the other months. The root of the word January is 'Jan' and finds its origin in Jan-us, the first god of the Romans.

"The month of January in and about Asia Minor, Egypt, and India is the rainy month of the year. It was so symbolized in the zodiac by the pagans in the figure of Aquarius, which, resting on one knee (see almanac), is represented as pouring water from a pitcher. This is the month in which the Nile, Euphrates, Ganges, and other great rivers overflow; the flood-time of the year. It is for this reason the figure is called Aquarius, from 'Aqua'—water; and is represented as pouring water from a pitcher, symbolizing the flood. As solar worship was the universal religion among all the nations of earth, each had a distinct personification for the month of January. This was necessarily so, because the different nations spoke different languages. Among the Romans, Aquarius was personified as Jan-us from which we derive the word January for which Aquarius is the zodiacal sign. Among the Greeks it was called Ionnes; among the Egyptians, Oannes; among the Christians John the Baptist—he who came baptizing with water—the forerunner of Christ, the personified sun, whose influence sends the water from the sea daily to the needy earth. Among the Ephesians, Aquarius was personified as Jonah, and so on with all the various races of men. All these

different personifications, Janus, John, Ionnes, Oannes, Jonah, etc., are the same mythical individual—all standing for January or John-uary. The difference in spelling the word is due only to the difference of language, the same as Wilhelm in German and William in English. They are all the same word—John the Baptist, the Great Dipper, the forerunner of the months, which heralds the approach of Jesus, *the personified sun*.

“ ‘Jonah,’ then, be it understood, is the Ephesian personification of the month of January, whose zodiacal symbol, common to all nations then as it is today, is Aquarius, the Waterbearer. In speaking of Aquarius, we speak also of Jonah, for they are identical personalities. We have now come to Jonah, or Aquarius, being swallowed by the whale.

“Immediately preceding the constellation of Aquarius or Jonah in the heavens is the constellation of the Great Fish. The Great Fish is pictured tail downward and head upward, with mouth wide open and pointing to Aquarius (or Jonah) as in the act of swallowing him. As the constellations proceed in their westward course, the tail of the Great Fish dips into the western horizon (or sea) and gradually disappearing with wide-open mouth, seems to swallow Aquarius (or Jonah) who follows directly after, and both disappear under the horizon, or into the sea. It is thus that the con-

stellation of Aquarius (or Jonah) is swallowed up by the constellation of the Great Fish, and disappears from sight, as each constellation does in its turn. It is just three months after, corresponding to the three Bible days during which Jonah remained in the whale's belly, that these two constellations reappear in the eastern horizon, or sea.

“As the Great Fish descended into the western sea tail downward it necessarily reappears out of the eastern sea tail upward; and when its entire figure is suspended in the heavens, its wide-open mouth, of course, points downward, as in the act of vomiting. And as Aquarius or old Jonah is next to appear above the horizon, the Great Fish is supposed to vomit him out upon the land. This solves the mystery. And how beautiful, interesting and instructive indeed is this allegory from the heathen mythological standpoint. But from the Christian theological viewpoint, which by faith alone accepts its reality, how very deceptive, misleading, absurd, and confounding to the minds of men, with a false philosophy which has no place in natural law. Everything mythical, miraculous, and supernatural thus supported by theology has the same moral and intellectual degeneracy. All of these alleged Bible mysteries, including the story of the miraculous Jesus, can be easily explained in the same way and are well understood by any

student of phallicism and religio-astronomical science. Unfortunately, but few are acquainted with these subjects and know scarcely anything about the origin and esoteric meaning of their religion. The Jesuitical orders know about the mysteries, but all the others are as ignorant as infants; they are still in their swaddlings. Most all the great religious orders know that the Jonah and all similar great Bible stories, founded upon myth, miracle, legend, and allegory, cannot be true; that something is wrong but they cannot find just where the real mystery lies."

For the purpose of comparison, the author will quote a few verses from the Book of Jonah.

"Now the word of the Lord came unto Jonah, the son of Amittai, saying: Arise, go to Nineveh, that great city, and cry against it; for their wickedness is before me."

Now we are anxious that our readers should have the real inside meaning of the above language.

The Lord—the sun—said by the mouth, or pen, of the astronomical priest: "Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me" (in the kingdom of heaven where he resides).

"But Jonah rose up to flee unto Tarshish from the presence of the Lord [the sun] and went down to Joppa; and he found a ship going to Tarshish; so he paid the fare thereof, and went down into it

to go with them into Tarshish from the presence of the Lord. But the Lord [the sun] sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken. Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them. But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep.

6. "So the shipmaster came to him and said: What meanest thou, O sleeper? arise, call upon thy God [the sun] if so be that God will think upon us that we perish not.

7. "And they said every one to his fellow, Come and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jonah.

8. "Then said they unto him: Tell us, we pray thee, for whose cause this evil is upon us: What is thine occupation? and whence camest thou? what is thy country? and of what people art thou?

9. "And he said unto them, I am an Hebrew; and I fear the Lord, the God of heaven, which hath made the sea and the dry land.

10. "Then were the men exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the Lord [the sun] for he had told them.

11. "Then said they unto him: What shall we

do unto thee, that the sea may be calm unto us? for the sea wrought, and was tempestuous.

12. "And he said unto them: Take me up and cast me forth into the sea; so shall the sea be calm unto you, for I know that for my sake this great tempest is upon you.

13. "Nevertheless, the men rowed hard to bring it to the land; but they could not, for the sea wrought and was tempestuous against them.

14. "Wherefore, they cried unto the Lord, and said, We beseech, thee, O Lord, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood, for thou, O Lord, hast done as it pleased thee.

15. "So they took up Jonah, and cast him forth into the sea; and the sea ceased from her raging.

16. "Then the men feared the Lord exceedingly and offered a sacrifice unto the Lord, and made vows.

17. "Now the Lord [the sun] had prepared a great fish to swallow Jonah. And Jonah was in the belly of the fish three days and three nights.

2:1. "Then Jonah prayed unto the Lord, his God, out of the fish's belly.

2. "And he said, I called by reason of my affliction unto the Lord, and he heard me; out of the belly of hell cried I and thou heardest my voice. . . .

9. "But I will sacrifice unto thee with the voice

of thanksgiving; I will pay that which I have vowed. Salvation is of the Lord.

10. "And the Lord spake unto the fish, and it vomited out Jonah upon the dry land."

Every word, line, or sentence of these verses quoted from the Book of Jonah shows us that it is a superficial fiction with no more evidence of truth than are the *Arabian Nights' Entertainments*.

It was written in literal language, which, in Scripture, is seldom true, for the ignorant and credulous class, while the astronomical allegory was given to the initiated or astronomical class. It was but the natural conditions of the constellations.

But you may ask why we condemn the literal narrative, and brand it as a fable? It is because the writer indulges in language which contains impossibilities.

The Lord—the sun—then was like he is today; he does not prepare fishes of the sea to swallow men, and no rational man could be found that would allege that he did.

There does not exist in all the seas one species of fish that could swallow a man without dividing his body into pieces.

Then the Lord—the sun—could not, and did not, speak unto a fish, and it did not vomit out Jonah upon dry land.

All these assertions are without affirmative

evidence. They stand without the support of even a scrap of testimony.

We have the constellations of Aquarius, or Jonah yet in the heavens, adjoining the Great Fish, *acting now just as it was acting then*; there is not even one star more or less in them. Although it has been nearly three thousand years since that strange phenomenon occurred, *that identical phenomenon recurs annually*.

The author does not claim that the allegory is true, but that the action and conditions of these two great constellations sufficed to produce this astronomical allegory.

But the Jonah allegory, while it is unique and interesting, is not equal to the one of "Adam and Eve," in Dr. Taylor's *Fall of Man*. It was published both in England and America nearly one hundred years ago.

As our space now is limited, we shall briefly quote what Dr. Robert Taylor says on p. 151:

"And there, in the garden of God, looking eastward among those flowers of the sky which adorn the beautiful bosom of night, will be seen depicted in the group of stars *the whole drama of Paradise*.

"The constellation, or group of stars, represented as falling within the imaginary outline of a serpent rising in the east, and followed by the woman, whom he may therefore, in the most literal sense, be said to seduce (*seducere*, to lead on), as

the woman with extended hand, holding a branch of fruit, is said to seduce, or lead on, her husband, the celestial Herdsman, Bootes; till at the moment when the Virgin and the Herdsman having run after the Devil through the whole garden, are seen to set on the western horizon, which is literally '*the fall of man*'; and at the moment of their setting on the western side, the constellation Perseus, the cherubim with the flaming sword, will be seen to rise on the opposite side (the east of the Garden of Eden) and so to drive them out, with his flaming sword, *which turned every way to keep the way of the tree of life.*"

There are many things that come to a patient investigator of the Bible to remunerate his labor, and satisfy his inquiring mind, and not the least of them is the fact that whatever was being enacted 6,000 years ago in that celestial drama, is being performed in the twentieth century, in plain view of all the inhabitants of the earth. *The great Serpent is on the stage; the herdsman Bootes is there; the woman with the fruit in her extended hand is in plain view; even the brave immortal Perseus, with his flaming sword which turned every way to keep the way of the tree of life, is turning now, just as it was turning then.*

There is another celestial matter that greatly needs an accurate and adequate interpretation, which the Christian clergy, for the past nineteen

hundred years, boldly harp upon. *The ministers and Bible commentators should wear "sack-cloth and ashes" for a whole year at least, for their erroneous interpretation of Zech. 9:8, 9, and Isa. 62:11.*

We shall not bother quoting the clergy or religious scribes, but we shall give the meaning of the texts recorded by the astronomer Zechariah. The foundation of this celestial subject was laid by the astronomical priest, who had his character Jacob say what is recorded in Gen. 49:14: "*Issachar is a strong ass, couching down between two burdens:*

15. "*And he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute.*"

On p. 163 of our *Bible Allegories*, we say: "The Old Testament is full of allegory or mythology. The fruit of modern research is now beginning to be gathered—the knowledge that has been attained from linguistic sources and from Semitic and Hebrew mythology has resulted in a permanent advancement in the study of Bible literature.

"There are in the ancient faith those who pause and withhold their sanction and who seem dazed at the appearance of this modern innovation. But this is like a score of other changes that have been made, all of which adjust themselves as the light of science advances."

And when it comes to be generally known that the twelve sons of Jacob are the twelve spirits, genii, or

messengers of the Lord—the sun—in the twelve constellations of the zodiac, and the twelve months of the year, it will revolutionize much of the traditional sentiment that has been clinging with such tenacity.

The twelve sons of Jacob, as their father and their grandfather, were and *are mythological; they are the spirits of God—the sun—sent forth into all the earth* (Rev. 5:6).

But the inquisitive reader will ask: Why was Jacob's son, Issachar, denominated a strong ass?

It was done by the astronomical priests to facilitate the task of constructing an original oriental allegory, like those of Jonah and the Fish, and the Fall of Man.

The reason why Issachar was called a strong ass is purely astronomical. In the constellation of Cancer, the Crab, there are two conspicuous stars of the fourth magnitude, known as the Northern and Southern Asella, or Asses. By some of the orientals this cluster was denominated Preasipe—the manger; a contrivance which their fancy fitted up for the accommodation of feeding these two celestial asses, and it is still to this day so called by modern astronomers (Elihu H. Burritt, A.M.).

Now the constellation of Cancer (the kingdom of Issachar), the celestial Crab of the zodiac, is entitled to the distinction of being the annual culminating point of our material Lord—the sun—

at his summer solstice. This constitutes the field of our astronomical discovery.

We must remember that Jacob called his son Issachar a strong ass, couching down between two burdens, and that we have discovered not only two great asses in this very constellation to which he was assigned, but we have been fortunate enough to find the manger from which these asses fed. All this at least looks promising, as giving a reasonable opening toward the solution of this enigmatical text.

We shall now attempt to find what Jacob refers to in his language of the "two burdens" between which his son Issachar "couched down": "*And bowed his shoulder to bear, and became a servant under tribute.*"

The southern star, designated by astronomers the "Southern Asella"—the Southern Ass—is situated immediately on the earth's orbit, the ecliptic or the sun's apparent path—a highway that the ancients thought he traveled over once a year; and the astronomical priest who spoke or wrote for their character Jacob, the alleged writer of this esoteric text of Scripture, evidently had figured out that the Lord—the sun—and his fair consort, the moon, were these two burdens.

In view of the fact that these two objects, which may be allegorically characterized as burdens, are the only objects of any kind or character that pass

annually over this celestial highway, there being no other objects or burdens that by any means whatever could pass over this celestial path, the sun and the moon were evidently the two burdens alluded to in the allegory. But had those ancient astronomical priests been advanced in astronomy as the astronomers of the present day are, they would have known that it was allegorically the earth and moon.

The two asses are in reality two fixed stars, which are billions of miles beyond the pathway of our earth or sun. They shine brightly in the constellation of the Crab, until in June the effulgence of the sun obscures them. This gives color to the legend that the sun and moon ride to the Lord's—the sun's—summer solstice or summer throne on one of these astronomical asses.

The reason for the expression "And he saw that rest was good" was the fact that his task occupied him only 30 days out of 365. Therefore he rested annually eleven months out of the year.

Now let us turn to the astronomer Zechariah, and note well what he says:

Zech. 9:8. "And I will encamp about mine house because of the army, because of him that passeth by, and because of him that returneth; and no oppressor shall pass through them any more; for now have I seen with mine eyes."

What army could this astronomer mean? He

had encamped outside but near his house, probably on some favorable eminence, where, after he had erected a temporary observatory, because he was expecting a most wonderful and interesting event to happen, he sees the beautiful constellation of Cancer, the Crab, spread out upon the firmament that then adorned the evening sky. This, with others next to it, *were the moving armies, the squadrons of the night*—"the innumerable hosts of heaven"!

And continuing he said: "*Because of him that passeth by.*"

All the circumstances which this record gives most clearly indicate that he had arranged to make an astronomical observation, and that his whole attention was directed and fixed upon the sky. Then who was it that he was so intent to see while passing by? Was there some grand highway in heaven over which Jupiter or Saturn was expected? No! but it was one greater than all the planets of the solar system, if they were all combined! "*It was the God of Abraham, Isaac, and Jacob, the Lord God of Israel, the God of heaven—our own glorious and resplendent sun*"!

And he further said: "Because of him that returneth, and no oppressor [*like the assella or asses*] *shall pass through any more; for now have I seen with mine eyes.*"

This phenomenon happens annually on the 21st of June.

And continuing he said: "Rejoice greatly, O daughter of Zion [*or the Zodiac*]; shout, O daughter of Jerusalem: behold thy king cometh unto thee; he is just, and having salvation"; lowly, and riding allegorically upon the southern ass. *He is the physical saviour of the world!*

Isa. 62:11. "Behold the Lord [*the sun*] hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh, behold, his reward is with him, and his work before him."

The reward that is with him are the crops which were gathered early, and the work that was before him was that which ripens in July and August.

Every word of the text alludes to the daily work of our physical and material Lord—the sun.

Isa. 40:10. "*Behold the Lord God will come with strong hand and his arm shall rule for him; behold his reward is with him and his work before him.*"

Why did the astronomer call the sun the King when they usually designated him the Lord?

Either Lord or King was equally appropriate. He was Lord or King over the kingdoms of heaven and earth. He was supreme governor over the celestial zodiac.

The author says in *The Oriental King's Dream*:

“JACOB, MOSES, AND THE PROPHETS PROCLAIM THAT
THE SUN IS THE GOD OF ISRAEL!

“There is one surprising feature in Jacob’s and Moses’ blessings that will astonish the Christian world: They plainly, unmistakably, and repeatedly announce from the beginning to the end, that the sun is the God of Abraham, Isaac, and Jacob, the Lord God of Israel, the God of heaven. Nor is this all; the prophets proclaim it everywhere in all their writings.

“Does it not seem incredible that men being honored with the title of D.D. and LL.D. should fail to perceive that the God who annually passes over the vernal equinox, on the 21st of March, and has been ostensibly known to do so for thousands of years, is but our own material sun? If they cannot see that it is the bright shining sun, their observant faculties are undeveloped. *Moreover, their insistence that this shining God whose daily and annual phenomena are so faithfully described by all these ancient writers, carries a suspicion at least, that it is against their individual interests to see it.*

“Let us select one of those beautiful texts, from the writings of Isaiah, wherein he describes so clearly and faithfully the action and phenomena of the sun during the harvest season.

“Isa. 40:10. *‘Behold the Lord God will come with strong hand, and his arm shall rule for him:*

behold his reward is with him, and his work before him.'

"The author has never seen this text interpreted or explained; as the text says the 'Lord God,' it is easy to tell about the substance of what would emanate from an orthodox minister. We will endeavor to interpret it correctly; *that is*, we shall try to obtain the author's meaning; and we shall be delighted to have any of the able scholars of the church put their explanation of it in the same number of words that we use in the interpretation—and then let the public choose the one which is the most rational, consistent, and tenable.

"In our humble way of thinking, we believe this language is allegorical, and that it does not in any way allude to the Deity, notwithstanding a million ministers today would publicly contend it did.

"Our own individual theory is that all the beneficent gifts of every kind and character indirectly come from the Supreme Being, He who is the invisible ruler of unnumbered millions of suns, which eternally do His bidding, and operate their respective systems in harmony with His divine mandates; that our sun is probably a fair representative of the whole of them—and he is a vast stupendous globe laden with concentrated powers and energies, all of a purely physical nature, as light, heat, gravity, and ten thousand minor influences, all of which are wisely directed towards

the comfort, welfare, and happiness of every living creature.

“This view is confirmed everywhere in Scripture, when it is accurately interpreted, and also by astronomy.

“Let us endeavor to interpret the phrase: ‘Behold his reward is with him.’

“Jacob’s son Judah presides directly over the constellation of Leo, the celestial Lion, and indirectly over the constellations of the Crab and Virgin on his right hand and on his left; these three great clusters of fixed stars were thought to be the guardians and protectors of summer, while their lord the sun was passing through them as he does annually.

“Now, supposing the pious prophet who wrote the above text was contemplating the progress of this shining lord the sun at the lapse of the first month of harvest, he would then find a large amount of the grain, hay, fruits and other products already garnered. Then, as he was still there, his reward (that which he produced by his heat and his influence) was certainly ‘with him.’ Because his genius and messenger Judah was with his brother Issachar still guarding and protecting the first month of summer.

“‘And his work was before him.’

“Then the observant prophet would be sure to see that there were yet two more months of harvest—that the main bulk of the cereals, fruit, and other products

were yet green and growing, needing the showers that indirectly come from him, that also need a continuance of his warmest rays, and his genial influence to insure their growth and ultimate maturity. Therefore 'his work was before him'; work that could not be done without him, and work which the Supreme Deity from a past eternity designed that he should do."

ISAIAH EXTOLS "THE LORD OF HOSTS"

Isa. 9:6. *"For unto us a child is born, unto us a son is given, and the government shall be upon his shoulders, and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.*

7. *"Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom to order it, and to establish it with judgment and with justice from henceforth, even forever. The zeal of the Lord of hosts will perform this."*

On this wonderful, intricate and complex text of Scripture, and on the words of the great astronomer Micah, we shall let the ablest investigator of Scripture answer; as he did over one hundred years ago.

Rev. Robert Taylor of St. John's College, England, says: *"Thus the epithet added to the name in Hebrew, Moloch, or Rex—Ruler—the regulator, was a characteristic epithet of the sun—to rule the day, monarch or governor of the entire solar system. And why should Christ be said to be born in Bethle-*

hem of Judah, and be called by the wise men the King, the Rex, the Governor or Ruler of the days of Jar, but in fulfilment of that prophecy of the prophet; that is, in accordance with that astronomical sketch of the astronomical priest, Micah: 'And thou Bethlehem, in the land of Judah, art not the least among the princes of Judah, for out of thee shall come a Governor, that shall rule my people Israel.'

"How long will the world be led, or persuaded in this misleading Scripture? 'The Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace, of the increase of whose government and dominion there shall be no end, upon the throne of David, his father, to order and establish it with judgment and with justice forever.'

"Had their verification in the pretended real history of such a king of the Jews; who, if history were historical, presents us with nothing more than a history of a man, born in a stable, living on the road—an itinerant preacher, who was executed."

But we turn to the sacred text itself, of the astronomer Micah, 5:2, than which nothing can be more astronomical:

"And thou, the house of Corn, Mansion of the Virgin, Genius of Increase and Abundance; though thou be little among the thousands of Judah, that make up the various signs of the zodiac, out of thee shall he come to me, or shine forth, who is the Gover-

nor of Israel; (that is, of the whole solar system). Whose going forth from the east, have been from the days of eternity.” (That is the sun beyond all possibility of being anything else—the never created, eternally existing sun, whose going forth from the the east to pass through the twelve signs of the zodiac most literally and really have been everlasting.)

And what means the astronomer by those words: “And thou, Bethlehem Ephratah, though thou be little among the thousands of Judah,” but the astronomical fact, which if you will but look upon the thousands of Judah, your own eyes will testify that the stars which make up the constellation of Bethlehem Ephratah, which is the sign of the Virgin, or Good Woman of the zodiac, are particularly small; those that should make up the head, especially, being so minute as hardly to be visible to the naked eye; which gave occasion to the allegorists for the joke, that if you want to find a good woman, you must look for the woman without a head. The Pagan sculptors represented their Venus with a particularly small head, while the Christian painters represented their Venus, the Virgin Mary, whose house or domicile actually is in Bethlehem Ephratah, as a maid with no head at all; the brightest stars in this constellation being those which form the arms, or elbow. But your conviction shall seal the truth if you see how beautiful, how majestic, how delightful,

is science. *From the eternal and never-failing regularity of the going forth, or progress, of the sun from sign to sign, through his annual course, the minds of men first received the idea of truth of punctuality, and certainty; hence among all nations, and in all languages, we find them giving precisely the same to whatever they held to be true, which they had previously given to the sun, whose imaginary moral attributes were directly derived from his real physical ones. And thus the faithful and true witness of heaven, the sun, was looked up to, or pointed to, by every man addressing another man, meaning to say that what he said was truth.*

It is true as anything can be, as accurate, as regular as are the goings forth of the sun, "Whose goings forth have been of old, from everlasting." "So the name of the sun, in every country in which the sun hath shone, is universally bound to be the same as that of their form of assent or agreement or pledge or promise. *And the worship of the sun under the name of Jupiter Ammon was infinitely the most prevalent over all the world, above all other forms of worship. The ancient Phœnician word Am-On literally signifying the fire, the being, the name Ammon.*"

CHAPTER XI

THE CRUCIFIXION AND RESURRECTION OF JESUS

The question of the truth of this ancient horror has been debated upon, more or less, by every civilized nation of the world.

The Christian world accepts it mainly by faith, but as science advances in every department of nature, there is demanded something more cogent and real than faith.

But when we find that the admissions of Jesus are that our own material sun is his heavenly father, and that he is in reality a personification of the sun, *it changes from a real execution to a mythological one.*

When we learn that this scheme has been tried by many different nations, all of which at this time are abandoned, it makes us careful and unwilling to sanction them.

We have the Indian Christna, the Persian Mithra, the Egyptian Osirus, the Grecian Bacchus, the Roman Apollo, as well as Jesus; all of which personify our own material Lord—the sun. Each and all of these have been worshiped as a Son of God.

When were these six pagan gods born? They

all were born at one minute past twelve o'clock midnight, on the 24th of December: all born of the Virgin of the zodiac.

They were born when the sun, having passed his lowest point of declension at his winter solstice, enters the first degree, in the constellation of Capricornus, the celestial Goat; where, precisely, may be seen in the heavens the stable of Orgeas, in which they were mythologically born. And, at that very moment, the middle of Virgo, the celestial Virgin, is always on the eastern border of the horizon, and was anciently known as the mother of them.

Now, when the author has found that by an accurate interpretation of Scripture, Abraham, Isaac, Jacob, Nahor, Sarah, Milcah, Bethuel, and the twelve sons of Jacob are each and all mythological, and that Jesus and John the Baptist, by their own admissions, are of Israel, he cannot see how there could be the execution or crucifixion of a mythical man.

But as we shall continue this line of argument under another head farther on, we shall now quote the evangelists and endeavor to logically answer them.

Luke 24:1. "Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.

2. "And they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus."

It might be asked with reason, how a poor, ignorant man, an itinerant preacher, came to have the title of "the Lord Jesus"?

He never had this or any other honor thrust upon him but by his fishermen followers.

4. "And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments."

Now these friends which came with spices—women from Galilee and others—are a very indefinite body of people, so that their words could not be accepted for more than hearsay for anything. Not one man in this wide world ever saw in a cemetery men clad in shining garments, unless they were theatrical characters. It is against our rational experience and weakens, instead of strengthens, the evidence.

We have in the beginning of this chapter shown that many centuries before this time there were religious pantomimes and dramas.

Isa. 24:23. "Then the moon shall be confounded, and the sun ashamed, etc." All of which happened in an ancient theater 712 years before Christ. These men (if they were men) were members of a theatrical company.

5. "And as they were afraid, and bowed down

their faces to the earth, they said unto them, Why seek ye the living among the dead?" The author suggests that the men in shining garments, as well as the others who humbly bowed down, were each and all members of the theatrical company who were simply acting their respective parts; as those did in the then popular drama of Lazarus—the dying year—all of which is no more real than are the plays of our modern Shakespeare.

6. "He is not here, but is risen; remember how he spake unto you when he was in Galilee,

7. "Saying: The Son of Man must be delivered into the hands of sinful men, and be crucified and the third day rise again. And they remembered his words."

Those who were clad in shining garments, dressed no doubt as supernatural beings, had no authority for saying so. Any ordinary dramatic character could dress up and utter these simple words.

9. "And they returned from the sepulchre, and told all these things unto the eleven, and to all the rest." This is all distinctly hearsay evidence.

10. "It was Mary Magdalene and Joanna, and Mary, the mother of James, and other women that were with them, which told these things unto the apostles." This was merely the apostles shifting their responsibility upon the women. The evidence would not be now admitted in any court of

justice. *It was not believed at the time but was openly rejected.*

11. "And their words seemed to them as idle tales, and they believed them not.

12. "Then arose Peter and ran unto the sepulchre; and stooping down he beheld the linen clothes laid by themselves and departed, wondering in himself at that which was come to pass.

13. "And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. . . .

16. "But their eyes were holden that they should not know him."

This is a plain acknowledgment that they did know him as the main or star actor of his dramatic company.

This one action should give anyone the right clue to the truth of the matter.

17. "And he [Jesus] said unto them: What manner of communications are these that ye have one to another, as ye walk and are sad?"

There is absolutely nothing said or done by Jesus, and these two men, that could not be done by any ordinary artful actors.

18. "And the one of them, whose name was Cleopas, answering, said unto him: Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?"

Was not that *real, clever, and proper acting to*

pretend that they did not know Jesus, when he acknowledges that their eyes were holden, that they feigned not to know him? Anyone but a raving evangelist could see through this superficial acting.

19. "And he said unto them: What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people; and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him."

In the plain, unbiased opinion of the author there never was a more superficial dialogue published in all the world.

Why do we consider it superficial?

Because he plainly had acknowledged that he knew Jesus, the star-actor of the theatrical company, and yet, after knowing him, he says: "Concerning Jesus of Nazareth," and before his face calls him "a prophet mighty in deed and word before God [the sun] and all the people." *This all happened after the main actor, Jesus, was crucified and was dead and buried.*

In all our long life we have never experienced a dead man retaining his sense and activity.

But these two wise men furthermore said in vs. 21: "But we trusted that it had been he which should have redeemed Israel, and beside all this, today is the third day since these things were done."

Let us reflect just a moment concerning *him which should have redeemed Israel*.

All the leaders of Israel are mythological. We have time and time again shown our readers that every one of them are personifications, abstractions, perfectly mythological. Not even one of them, including Jesus of Nazareth, *ever breathed the breath of life*. The thousands of millions of stars in the orbit of Abhram, or Israel, are the celestial children of Israel. Do you think we could find some one to redeem them? *But don't forget the fact that all modern astronomers teach us that every brilliant star, in the wide galaxy of heaven, is a vast luminous sun, that in all probability has a numerous and active family of revolving worlds around him.*

Moreover, this apparent stranger of whom it is said that "*their eyes were holden, that they should not know him,*" had been dead up to the third day since the execution.

22. "Yea, and certain women also of our company [*was it their theatrical company?*] made us astonished, which were early at the sepulchre; and when they found not his body, they came saying that they had also seen a vision of angels, which said that *he was alive.*

24. "And certain of them which were with us went to the sepulchre, and found it even so as the women said; but him they saw not."

25. "Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken; ought not Christ to have suffered these things, and to enter into his glory?"

27. "And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself."

Now, the author has found, and has produced in previous pages of this volume, indubitable proof that Moses was a genius or spirit of the Lord—the sun—and that he did not, and could not, write or in any way whatever allude to Jesus of Nazareth.

Moreover, had Jesus been a son of the Supreme Ruler of the universe, he would know that not only Moses, Aaron, and their sister Miriam, were mythological and celestial but so were all the tribes of the children of Israel.

28. "And they drew nigh unto the village, whither they went; and he made as though he would have gone farther. But they constrained him, saying, Abide with us, for it is toward evening, and the day is far spent. And he went in to tarry with them.

30. "And it came to pass, as he sat at meat with them, he took bread and blessed it, and broke, and gave to them."

Now Jesus was either a corpse or a spirit at that time, according to their story, and neither a

corpse or spirit would want, or would need nourishment.

31. "And their eyes were opened, and they knew him, and he vanished out of their sight."

Their eyes were opened all the time, by their own admissions.

A dead man could not eat meat and bread and then at his pleasure, vanish. The author is too plain and practical seriously to entertain such superficial stories. Jesus was the star-actor here as he was in the drama of Lazarus.

32. "And they said one to another: Did not our heart burn within us, while he talked with us by the way and while he opened to us the Scriptures?"

The author can plainly and positively prove that he did not give a truthful explanation of either Moses or any other of the prophets.

33. "And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them.

36. "And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.

37. "But they were terrified and frightened and supposed that they had seen a spirit."

That little game of deception would be or could be played to advantage. His hands and feet

could be stained so as to convince many of the credulous class.

41. "And while they yet believed not for joy, and wondered, he said unto them: Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb.

43. "And he took it, and did eat before them."

If Jesus had not been downright hungry, he would not, under these conditions, ask them for something to eat.

There is scarcely anything to this crucifixion legend that can survive a well-directed criticism. But on general principles, it all falls to the ground.

Let us quote the last part of chap. 24.

49. "And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high."

Now, reader, by all possible means, we should know the meaning of this promise of Jesus' Father.

Jesus, himself, in numerous records of Scripture, quite as plain as this one, recognizes our own material sun to be his Father, endued with power from on high.

Is it not the consensus of the opinion of the civilized world right now, that our own material sun is but the dumb physical servant of the Supreme Ruler of the Universe? And that the sun is not endowed with intelligence?

Now, as our entire object is the truth, let us be at all times fair with each other, while we are investigating this so-called crucifixion.

He who was said to have been crucified argued with them upon points of Scripture. Would it be within the bounds of possibility for anyone dead to do so? Or could an apparition visit them and agree to tarry all night, as it was growing late? Would a dead man require meat? Could he accept a piece of broiled fish and some honeycomb and eat it before them?

Are not these actions diametrically against our entire life's experience?

But when we turn to the reasonable theory that this was like the drama of Lazarus, it was a religious pantomime, a dramatic performance—and some one of the leading actors was representing the character Jesus.

Then Jesus was only theatrically dead and buried.

We ask our readers in all sincerity, could it be anything more than a stage or dramatic performance? Could there have been any real crucifixion?

When Jesus, or the actor who represented him, used the expression: "O fools, and slow of heart to believe," it was rebuking them for their apparent dulness.

Let us turn over to the record of the evangelist, St. Matthew.

Matt. 27:50. "Jesus, when he had cried again with a loud voice, yielded up the ghost."

The reader should carefully notice that Jesus cried twice with a loud voice, a very unnatural thing for a dying man to do; but for a strong robust actor to cry twice with a loud voice so that the entire audience would hear him, would be considered excellent acting.

51. "And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

52. "And the graves were opened, and many bodies of the saints which slept arose,

53. "And came out of the graves after his resurrection, and went into the holy city, and appeared unto many."

These four verses of the New Testament are by far the most important of any in Scripture. *And all denominations of orthodox Christians claim it to be plain, literal language.*

When we are told that the graves were opened, and many bodies of the saints which slept arose and came out of the graves, after his resurrection, and went into the holy city and appeared unto many, *the miracle flatly contradicts our entire life's experience.* Besides this, it has only an anonymous author. It was not written by St. Luke, but "according to" St. Luke, with nothing to corroborate or substantiate this miraculous language.

This irrational position has been brazenly maintained for over eighteen hundred years in the direct face of natural law; those who could not believe it against the canons of all the natural laws of life and death were at once branded as infamous heretics; and at that period of the supremacy of the church they were burnt at the stake, and this shameful and inhuman treatment continued for a period of *over one thousand years*.

For much over one thousand years it was death to any one openly to question the truthfulness of these miraculous texts.

They have been held by priest and preacher as the sacred word of God since the beginning of the Christian era.

The author can prove to a demonstration that every word of that text is only true when taken allegorically; *that if accepted as literal, it is shamefully untruthful*.

Now, then, in order to enlighten the mind of the reader before we give him the benefit of this precious hidden secret, we shall quote from the New Testament some strange information concerning Jacob's son Simeon, which gave a text of Scripture recorded by the evangelist St. Luke, that allegorizes the words so plainly and perfectly that it compels every reader to believe them, while it flatly refutes every vestige of literal, irrational language.

We must, in the first place, clearly inform the reader of Jacob's son Simeon, and what his father said about him 1,689 years before Christ.

In Gen. 49:6, Jacob says: "*O my soul, come not thou into their secret, unto their assembly, mine honour, be not thou united; for in their anger they slew a man.*"

We have submitted this language to the most eminent D.D.'s and LL.D.'s, but not one of them could inform us *what man Simeon and Levi slew. Yet all of them knew of the record perfectly.*

If they, the ministry, had been able to make an accurate and adequate interpretation of those two immortal chapters (Gen., chap. 49, and Deut., chap. 33*d*) they could then without doubt *have told who it was that Simeon and Levi in their anger slew.*

The author, after mastering their esoteric language, had no serious difficulty to find out who these two sons of Jacob slew. But he never could have found out the truth of it without the knowledge he derived from them.

Now, on previous pages of this volume we have said the priests' characters Jacob and Moses appointed Jacob's twelve mythological sons to celestial positions; each one of them was given one of the twelve constellations of the zodiac—the kingdoms of heaven; they are considered to be the rulers of their respective constellations, as

well as the celestial guardians and protectors of our earth.

They are obliged to keep a minute record of every moment of time during day and night of the 30 or 31 days of the month, while their shining Lord—the sun—is passing through their constellation, which he does annually. Then, at midnight, 12 o'clock, on the 31st of January, Jacob's son Reuben passes over his record under seal, containing an exact account of all natural phenomena, good or bad, that came in his month and gives it to his brothers and successors. He is then considered slain, and that is attributed to his successors. Therefore "Simeon and Levi in their anger slew a man"—their brother Reuben.

Gen. 49:6. "*And in their self-will they digged down a wall.*"

While we are engaged in these beautiful and entertaining studies, we should keep uppermost in our minds that Simeon and Levi are the genii or spirits of the Lord—the sun; they do the work of their shining Lord. In north latitudes, where the Scripture was written, in November and December the earth becomes frozen, hard as adamant, and can be truthfully likened or compared to a wall that remains during three, four, and sometimes five months of winter. But in February or March, the Lord—the sun—regains his normal power and strength again, and his warm genial rays thaw

out the frost and ice which form a wall in fact between winter and summer which the genii or spirits "*Simeon and Levi, in their self-will digged down.*"

But this and a score of other valuable lessons given in these two remarkable chapters teach us plainly and truly that these astronomical priests were not only deeply learned in the science of astronomy, but they had an accurate knowledge of the daily phenomena of nature.

Then Jacob said: "They houghed an ox" (see margin).

The word "houghed" means to injure, or disable, or cripple, as an ox. But it also refers exclusively to natural phenomena. It lies deeper still than the other examples.

The month of February is often what we might designate a fickle month. In it frequently comes a warm spell of mild and genial weather. The winds blow from the south, from the Gulf of Mexico, or even the Caribbean Sea; the trees at such times often start to bud and bloom, as though it was in the settled season of spring. But it usually is a treacherous, deceptive time. The wind within an hour hauls round to the north, and Old Boreas comes raving with blinding blasts of hail and snow, and dreadful storms and tempest, winding up with a fiendish frost and zero weather.

But you may ask with reason: What has all this to do with houghing or disabling an ox?

The allusion to an ox signifies Taurus, the celestial Bull, who is the guardian and protector of March, April, and May—the blooming season of spring.

Then if the early spell of fine weather caused the fruit to bud and bloom and the frost caught and killed the same, the blame comes wholly upon the guardian of spring, which is Taurus, the Bull, or Ox.

After this period, Moses had Levi quit the constellation of Pisces, the Fishes, and made him a “Levitical priest,” so that left Jacob’s son Simeon in full charge, the same as his other brothers.

But as we have no account of Simeon later than 1,689 years B.C., we are ourselves at a loss to know how he came to see the Holy Babe of Bethlehem.

THE NEW TESTAMENT ACCOUNT OF JACOB’S SON SIMEON, AFTER A PERIOD OF 1,689 YEARS B.C.

Luke 2:25. “And, behold, there was a man in Jerusalem whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel, *and the Holy Ghost was with him.*”

The evangelists frequently, as well as the Christian ministers, speak of and allude to the “Holy

Ghost," but they never think of explaining *what is the "Holy Ghost."*

The word ghost is said to come from gust; as a light gust of wind; and the word holy signifies solar; therefore taking them together they would mean a solar-gust or a little breeze, and nothing more.

Let us interrogate Matthew, the leading evangelist, and see if we can confirm the above view.

Matt. 3:11. "I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost, and with fire."

Now we have explicitly shown on previous pages that John the Baptist is Aquarius, that comes before our material Lord—the sun—baptizing the earth with water to enhance its fertility and productiveness, (*not for "the remission of sins"*) *but to make a more bountiful yield for all organic life.*

12. "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."

What does this most practical text mean?

Our material Lord—the sun—is in many places in Scripture spoken of, or alluded to, as a man; therefore it was the sun whose fan is in his hand, because the heat of the sun is the sole cause of the

wind, and a fan being in his hand to agitate the air at once creates a wind—that is the principle upon which a fan-mill is made to clean or to winnow the wheat. What does this phrase mean: “*But he will burn up the chaff with unquenchable fire*”? The unquenchable fire is nothing but our own physical and material sun. There is no unquenchable fire inside our solar system but our own glorious sun.

St. Paul says in Heb. 12:29: “*For our God is a consuming fire.*”

That explanation knocks over one of the bug-a-boos of the New Testament.

But we must return again to Jacob’s son Simeon.

Luke 2:26. “And it was revealed unto him by the Holy Ghost that he should not see death before he had seen the Lord’s Christ.”

What is meant by the words: “that he should not see death before he had seen the Lord’s Christ”?

The Lord’s Christ signifies our material sun’s Christ.

Now let us carefully examine the language of Jesus, or the one who represented or personated him, and see how it harmonizes with “the Lord’s Christ” being our material sun.

John 1:6. “There was a man sent from God, whose name was John. The same came for a witness to bear witness of the Light, that all men through him might believe.

8. "He was not that Light, but was sent to bear witness of that Light. That was the true Light which lighteth every man that cometh into the world."

Now, there was a man, a genius or spirit sent from God—the sun—whose name was John, whose month of January was called John-uary. The same came for a witness, to bear witness of the Light of the Lord—the sun. He, John, was not that Light, but was sent to bear witness of that Light. That was the sun and was the true Light which lighteth every man that cometh into the world.

John 8:12. "Then spake Jesus again unto them, saying, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." The sun is indeed the light of all life and there could be neither light or life without him.

John 10:30. "Jesus said: I and my Father are one."

Now, no one is well informed in Scripture that does not know, without the least bit of doubt, that the God of Abraham, Isaac, and Jacob, the Lord God of Israel, the God of heaven, is but our own physical and material sun. And they also know that a material body as the sun could not, in the nature of things, be a father. Jesus could not be material in any sense whatever. The most he

could be was the personification of the Lord—the sun—as Christna, Mythras, Osiris, Bacchus, Apollo, and all the leaders of Israel.

John 5:26. “For as the Father hath life in himself, so hath he given to the son to have life in himself.” But the sun has no power, only that of a general character, which he gives to all plants and animals, the life that is in them, and he is not cognizant of what he gives. When the Lord—the sun—gives light and *life to all men, they too have life in themselves the same as Jesus boasts of.*

But we are straying away from our theme—the investigation of Jacob’s son Simeon.

Luke 2:27. “And he came by the spirit into the temple; and when the parents brought in the child Jesus to do for him after the custom of the law.”

Simeon might come like a spirit, because he was one. He was born a spirit and assigned to be as we have already exhibited, a genius or spirit of the Lord—the sun—in the constellation of Pisces, the Fishes, of the zodiac.

28. “Then took he him up in his arms and blessed God, and said:

29. “Lord, now lettest thou thy servant depart in peace, according to thy word, *for mine eyes have seen thy salvation.*”

Now, there are many strange incongruities in

vss. 28 and 29 which should be pointed out. Simeon was a spirit, and not a man. He could not in any sense whatever take the child Jesus up in his arms, neither could he thank or bless the Lord—the sun. It would be impossible. Neither could the genius or spirit Simeon say: “Lord now lettest thou thy servant depart in peace, according to thy word.” To depart in peace was designed to mean that the Lord—the sun—would now allow or permit him to die, when he never was possessed of life, which would be impossible.

Moreover, the expression “according to thy word” is altogether erroneous; our Lord—the sun—never had or uttered a word. He is the dumb, physical, and material servant of the Supreme Ruler of heaven and earth.

Simeon never saw our Lord’s salvation.

34. *“And Simeon blessed them, and said unto Mary, his mother, Behold, this child is set for the fall and rising again of many in Israel and for a sign which shall be spoken against.”*

This simple verse of Scripture is probably the most important one in the Old or the New Testament.

It does away with one of the most important miracles that the Christian world has depended on for its evidence of the crucifixion and resurrection of Jesus for the past 1,800 years.

We shall now quote one of the most erroneous and

misleading texts of Scripture that was ever written in any book in all the world.

Matt. 27:51. "And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and rocks rent;

"And the graves were opened, and many bodies of the saints which slept arose, and came out of the graves, after his resurrection, and went into the holy city and appeared unto many."

Although this New Testament miracle is diametrically against our life's experience, the Christian churches have strenuously forced it down the throats of all its devout converts.

When the proper and accurate interpretation is given to vs. 52 and 53, it will be found and proven to demonstration, that every word is erroneous and untruthful.

The language is so much at variance with our reason and common sense that it should never have been entertained. It is like the interpolation recorded in Mark 16:16, "*He that believeth and is baptized shall be saved but he that believeth not shall be damned.*"

There is no recorded authority in Scripture for this interpolated language. Everyone should believe all things according to their reason and the evidence.

The ministers and priests have forced such inconsistent dogmas upon the people that many of

their parishioners would not attend their services. This would reduce the weekly contributions and the ministers and priests would very perceptibly feel it.

They called a meeting among themselves in order to talk the matter over, and if possible increase the attendance. One long-headed old priest rose up in the audience and told the brethren that if they would wedge in just seventeen small words into the New Testament that he would assure them of *much greater and prompter attendance*.

Then they voted unanimously to interpolate into Mark 16:16 "*He that believeth and is baptized shall be saved; but he that believeth not shall be damned.*"

There are at least, at the present day in the world, ten times as many persons that do not believe these Christian dogmas as do believe them.

These words are based upon no authority whatever, and deserve no place in Scripture.

SIMEON'S ASTRONOMICAL LANGUAGE

The real, intrinsic meaning of this miraculous language was made possible by the words of Jacob's son Simeon, as recorded in Luke 2:34, which we shall quote again: "*And Simeon blessed them and said unto Mary, his mother, Behold, this child is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against.*"

The constellation of the celestial Archer sets,

goes down below the horizon, and does not rise again, nor appear in the holy city—the zodiac—until after the Lord's resurrection of the vernal equinox.

That is, the stars within this constellation set for the fall and rising again of many in Israel.

The reader should bear in mind that the word stars and people are synonymous—used always interchangeably at pleasure. The stars set, sink down, below the sea or horizon in November annually and remain buried as it were in graves all winter. They do not rise again nor appear in the holy city—the zodiac—until after his resurrection; that is, until after the Lord—the sun—has passed through the gloomy season of winter and opens the portals of spring.

The sign or constellation alluded to by Jacob's son Simeon was one of the five winter, or unproductive, signs that were spoken against; it is the constellation of Sagittarius, the Archer—the tribe of Benjamin—that sets, goes down and does not rise again, nor appear in the holy city—the zodiac—until after the Lord's—the sun's—annual resurrection in the season of spring.

Then the graves were opened, the bodies of the saints which slept arose again and came out of their graves, and went into the holy city and appeared unto many. The saints were the sixty-nine visible stars in the tribe of Jacob's son Benjamin.

The many bodies which slept were allegorically the

children of Israel. Then the allegorical saints which slept, rise again, and come out of their annual graves, and go into the holy city, the celestial zodiac, and appear to many.

Those persons who may be doubtful concerning the truthfulness of this celestial phenomenon, we can direct how to verify this astronomical fact for themselves, because it is an annual occurrence.

It might be interesting for the reader to know how, or in what way, the stars in the constellation of Sagittarius, the Archer, are set for the fall and rising again of many in Israel.

All the constellations of the celestial zodiac are vast clusters of fixed stars which never move. It is our revolving earth that is passing them, making them apparently move.

If the earth kept on a level, all around its orbit, these stars would not seem to set, or fall below the horizon, and in a few months to rise again; but as it careens over at an angle of 23 degrees, it makes the stars appear to set, go down, or go out of sight, during December, January, February, and March, when it turns back again to its former position.

Then the stars soon appear to rise again into plain view.

This phenomenon—the falling and rising again of the stars—is an annual occurrence and is wholly due to the obliquity of the ecliptic.

CHAPTER XII

THE TWO THIEVES (?) CRUCIFIED WITH JESUS

While the Christian world during a period of over eighteen hundred years has found no cause for the execution of two thieves with Jesus, when he was alleged to be crucified, we are led to believe that the language was not intended to be literal or historical but was made to be mythological.

There is something so incongruous in the idea that he was crucified between two thieves that we are led to believe the language must be mythological or allegorical.

The people of ancient days looked upon Time in many strange aspects. Among them was a tradition that he was a thief.

Therefore, Time, in a sense, stole all in the end.

One of them was Past Time, and you should strictly notice that he received no hope, or promise. Past Time's opportunity is ended. He is like yesterday, doomed to oblivion.

But Future Time is widely different. He is filled with sanguine hope and promise.

Future Time said, in Luke 23:42, "Lord, remember me when thou comest into thy kingdom.

43. "And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise."

But you may say that Time, reckoned as Past and Future Time, or thieves, are but mythological ideas, with nothing true, real, or substantial about them.

Yes, while in a sense that is true, it is also true that there are many things we know of which are perfectly mythical, and even non-existent in one sense, that are mathematically true in another.

Take, for instance, the line of the equator, the parallels of latitude, and meridians of longitude. Yea, and the orbits of our earth and the planets, each and all are in reality mythical, and in all respects non-existent, but in another sense are indeed real and bona fide.

The scientific conception of a myth is a personification of the forces, objects, and phenomena of nature.

Personification is the actual and practical foundation of Israel, and nothing in all the world could be more absolutely mythical.

Let us cast our eyes over the history of Israel, and specify those who are mythological.

Abraham, Isaac, and Jacob personified the Roman planet Saturn; the Chaldeans knew that planet as Abhram, High Father; the Phoenicians knew him as Israel.

Their wives personified the planet Venus, the Princess, or the Queen of Heaven.

Jacob's twelve sons personify the twelve con-

stellations of the zodiac. Moses, Aaron, and Miriam were personifications. Jesus, himself, personifies the sun, by his own admissions that he is "the Light of the world." There is nothing but the sun that could be the light of the world. Also John the Baptist is a genius or spirit of the Lord—the sun—and personifies Aquarius, as he came baptizing all the earth with water.

Luke 2:76. "And thou, child, shalt be called the prophet of the Highest, for thou shalt go before the face of the Lord to prepare his ways."

He goes before the face of the Lord—the sun—practically to water the earth and thereby prepare his way for a munificent harvest.

Therefore, all Israel are personifications and are in the strictest sense of the word, mythological.

It might be interesting and instructive to briefly quote some of the words of Jesus, given to his disciples. They ought to show whether he was indeed a real flesh-and-bone person or was mythological.

While time and light in a sense are mythical, nothing is more certain than there is time and light.

The reader should remember that John the Baptist was born of Elizabeth, at the sun's summer solstice, while Jesus, his alleged cousin, was born six months afterwards, at the sun's winter solstice. Then John the Baptist says of Jesus, "He must increase, but I must decrease" (John 4:30).

Now remember that Jesus says: "That I am the Light of the world."

Let us endeavor to understand just what this language means. From the day of the birth of Jesus the days begin to lengthen and the light correspondingly begins to increase. And, likewise, from John the Baptist's natal day, the days begin to shorten and the light correspondingly to decrease. Does not this incident confirm the words of Jesus, when he alleges that he is "the light of the world"? And if he is the veritable light of the world, he is the Lord—the sun—and does indeed personify the sun.

Jesus says (John 6:38): "For I came down from heaven, not to do mine own will, but the will of him that sent me."

If Jesus did come down from heaven, he could not in any sense be a man, and there are passages of Scripture that go to confirm it.

Speaking of Melchisedek, St. Paul says, in Heb. 7:2: "To whom also Abraham gave a tenth of all; first being by interpretation King of righteousness, and after that also King of Salem, which is King of peace.

3. "Without father, without mother, without descent, having neither beginning of days, nor end of life, but made like unto the Son of God; abideth a priest continually."

Now, while this remarkable description would

not do for a living being, it would in all intents and purposes suit a personification, or an imaginary character.

13. "For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar."

That is, he was an abstraction of the mind; a personification.

The Lord—the sun—like the planets and the beasts within the constellations, are all inanimate objects. They require personifications.

A personification is nothing real or *bona fide*. It is a figure, in which an inanimate object, as the sun or the planets, are represented as animated or are endowed with personality. The sun, planets, or the hieroglyphical beasts within the constellations have neither sense or consciousness.

Moreover, there is nothing but our own material sun that can truthfully be called "the light of the world," and Jesus, by his own frequent admissions, personifies him; precisely as Jacob's twelve sons personify the twelve beasts in the twelve constellations which always surround the sun.

If the two thieves, Past Time and Future Time, were truly mythical, they could not by any means be executed.

Neither could Jesus, a personification which is in every sense mythical, in reality be crucified, allowing the word crucified to mean executed.

What does the word crucified really come from? The root of the word is *crux*—or cross. There is nothing relative to killing, or anything like assassination. It doubtless originated by early astronomers when the sun crossed over the vernal equinox. He was then crucified. But the word was a rough one, and was afterwards probably modified according to the demands of euphony, to *crucified*.

The sun is actually crucified, or crossified, annually, at the vernal equinox.

The Lord—the sun—by his daily progress through the twelve constellations of the zodiac, practically measures the 365 days known as the year. Jesus says that he is equal to his material father, the sun, that “he and the father are one.” This is equal to saying that he is the personification of the father.

One thing is so vital and important, so absolute and certain a fact, that we desire it to be deeply impressed upon the mind of the reader: that the mythological law of personification compels and exacts of the agent, spirit, or the personifier, that they do implicitly in all and every respect as, or like, their principal.

Then we have found that the theology of Israel has its foundation resting upon personification.

We have found that Terah, Abram, Haran, Nahor, Lot, Iscah, Sarai, Milcah, Bethuel, Laban, Isaac, Rebekah, Esau, Jacob, Rachel, Leah,

Reuben, Simeon, Gad, Ephraim, Asher, Issachar, Judah, Naphtali, Joseph, Dan, Benjamin, Zebulon, John the Baptist, Moses, Aaron, Miriam, Hagar, Nebuchadnezzar, Daniel, Jesus of Nazareth, Samson, Goliath, and David are the personifications of celestial Israel.

Then Jesus is bound by the law of personification to do just like his glorious celestial father. He must be crucified at the vernal equinox on the 21st of March, annually.

Then according to this annual crucifixion, Jesus must have been crucified nineteen hundred times since the beginning of our era.

Now, when we find each and every one of the leaders of Israel mythological and he and John the Baptist, by their own admissions, claim to be of Israel, *does not that confirm the fact that he was indeed distinctly one of them?*

The sun is surrounded by the twelve tribes of Israel, but he is substantially material. There never was an object on earth or in heaven more real and tangible than the sun. But he, like the moon, planets, and constellations of the zodiac, was personified wholly on account of celestial Israel.

Israel could not make an intelligent showing without a recognized system of personification.

Let us now turn to a theme where many noted personifications have represented our material sun in ancient days.

“THE ELEUSINIAN MYSTERIES, OR SACRAMENT
OF THE LORD’S SUPPER¹

“The most august of all Pagan ceremonies celebrated, more especially by the Athenians, every fifth year, in honor of Ceres, the goddess of corn, who, in allegorical language, had given us her flesh to eat; as Bacchus, the god of wine, in a like sense, had given us his blood to drink; *though both these mysticisms are claimed by Jesus Christ* (John 6:55).

“They were celebrated every fifth year at Eleusis, a town of Attica, from whence their name; which name, however, both in the word and in the signification of it, is precisely the same as one of the titles of Jesus Christ.

“Throughout the whole ceremony, the name of the Lord was many times repeated, and his brightness or glory not only exhibited to the eye by the rays which surround his name, but was made the peculiar theme or subject of their triumphant exultation.

“Now bring we up our most sacred Christian ordinance! That also is designated, as the ceremony in honor of Bacchus was, the Lord’s Supper. In that also all other epithets of the deity so honored are merged in the peculiar appropriation of the term ‘The Lord.’ It would sound irreverently, even in Christian ears, to call it Jesus’

¹ From Taylor’s *Diegeses*.

supper, or Jesus' table; it is always termed 'the Lord's.'

"And, as in the Lord's supper of the ancient idolators at Eleusis, it was the benefit which they received from the sun's rays or glory that were commemorated, so in our Christian orgies, it is the glory or brightness of the same deity which is peculiarly symbolized and honored.

"A poor Jewish peasant never was, nor could have been called, the Lord. Let us take words according to the meaning of words, and not suffer our reason to be sophisticated by mere sounds which have in themselves no meaning at all, and we shall see that our English word Glory is but a ridiculously sonorous mouthing of its original, Clary. The exact meaning of clary is brightness; the attribute of brightness is peculiarly characteristic of the sun; use only the meaning of the word, instead of its unmeaning sound, wherever it occurs, and the heliolatrous sense and origination of our Christian Communion Service, and its identity with the Pagan mysteries of Eleusis, can no longer evade detection, for thus run the Eleusinian and the Christian mysteries, like linked horses in a chariot, step by step, and phrase for phrase, together."

This truthful and beautiful explanation of the origination of the Eleusinian and the Christian mysteries by Dr. Robert Taylor in his great and

noble work, *The Diegesis*. It will be found on pp. 212 to 214, and will be read and appreciated by all the world, bye and bye.

Now, the main object of the author, in quoting this authentic history of the Eleusinian Mysteries, or Sacrament of the Lord's Supper, is to show that Jesus is undoubtedly the personification of our own material sun; as are Mithras, of the Persians, Osiris of the Egyptians, Bacchus or Apollo of the Grecians.

The foundation of each and all these ancient mysteries is distinctly exhibited in the evangelist's words: Matt. 26:26, "And as they were eating, Jesus took bread, and blessed it and broke it, and gave it to the disciples, and said, Take, eat; this is my body.

27. "And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

28. "For this is my blood of the new testament, which is shed for many, for the remission of sins.

29. "But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my father's kingdom."

From the *Bible Myths* by T. W. Doane, we quote as follows:

"The Eucharist was instituted many hundred years before the time assigned for the birth of

Christ. Cicero, the greatest orator of Rome, and one of the most illustrious of her statesmen, born in the year 106 B.C., mentions it in his works and wonders at the strangeness of the rite. 'How can a man be so stupid,' says he, 'as to imagine that which he eats to be a god?' There had been an esoteric meaning attached to it from the first establishment of the mysteries among the Pagans, and the Eucharistia is one of the oldest rites of antiquity."

Anyone can learn from ancient history that Mythras, Osiris, Bacchus, Apollo, and Jesus are each personifications of our material Lord—the sun. But we never find anyone who volunteers to make a true, clear explanation or an interpretation of those ancient mysteries.

Therefore the author will venture the interpretation of them, because it is something greatly needed.

The glorious Lord—the sun—daily gives benefits to all the inhabitants of the world, and as he is the dumb physical servant of the Supreme Ruler of the universe, it falls to the lot of those which personify him to accord that credit that in all justice rightly belongs to him!

Reader, did you ever know who makes and has made all the bread and wine that was ever made? *It is none other than our own glorious Lord—the material sun.*

But the personifications of him have the lion's share of praise.

While it is the Lord—the sun—that indirectly produces the bread and wine, he has employed multitudes of confidential assistants. Let us endeavor to trace this interpretation back to its beginning.

Deut. 33:2. *"The Lord came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran."*

The Lord that rises and shines is the sun. He belongs exclusively to the celestial zodiac, and he dwells between the cherubim (Ps. 80:1).

"He came with ten thousand of saints; from his right hand went a fiery law [or law of fire] for them."

For what special purpose did this shining Lord give this army of saints a fiery law, or law of fire? It was because a most stupendous task then confronted him; a task which contemplated the elimination of water from the sea. But how and in what way could the Lord and his trusty saints bring water from the sea? There was but one way by which it could be done. It would have to be accomplished by means of evaporation or distillation. But would not these refining processes require an enormous expenditure of heat? Yes, it certainly would. But when Moses said, *"From his right hand went a fiery law for his saints,"* he had in contemplation the Lord's indescribable

heat. St. Paul held a similar idea when he said in Heb. 12:29, "For our God is a consuming fire."

Thus, then, by that fiery law, his chosen saints distilled the briny waters of the sea. Neptune's realm was placed directly under tribute, and the four winds of heaven were enlisted to waft the treasure over distant lands where it was needed. These saints or spirits of the Most High thrice refined the waters of the sea; leaving the saline ingredients behind. These confidential saints, as it were, guaranteed its purity to meet the exact demands of all organic life. They sent it away piled up in stories, one above the other. It floated on the ambient air. These brimming clouds—these carriers of the sky—were hailed as golden chariots, or "chariots of salvation." They were gilded with burnished gold. Their beneficent mission was to multiply the products of the soil, and by saving millions from starvation, they earned full well their glorious epithet: "The Lord's chariots of Salvation" (Hab. 3:8).

The prophet Daniel alludes directly to the saints of the Most High, and the kingdom they shall possess forever and ever.

They and their glorious Lord—the sun—eliminate the purest water from every restless wave that surrounds the earth. It rises in vapor to the extent of billions of tons, which is daily poured upon the land, to moisten and prepare it for the

cereals used for bread. Then his penetrating rays warm the rich alluvial soil so that the seeds are touched with vegetable life; they at once take root, sprout, and grow. He, from time to time, intensifies his heat, which comes directly from his body, which can be called allegorically, the bread of life, as every kernel of wheat, rye, or barley is practically ripened into bread, all over our terraqueous globe.

Ps. 147:14. "He maketh peace in thy borders; and filleth thee with the finest of the wheat."

Our Lord—the material sun—also makes the wine.

Jacob's son, Naphtali, is the confidential servant, genius, or messenger of our Lord—the sun—who attentively awaits his bidding. He daily reports to him the size and condition of the grapes. When they become about their normal size, if you cut them open, you will find that they contain nothing whatever but a delicate tissue, and clear transparent water. Then he is directed to incorporate a list of wholesome ingredients into the grape. With the keenest care and scrutiny, he adds to each and every grape an infinitesimal quantity of pure tartaric acid; and for a month or more he continues this treatment day by day until the limit is reached. Then his Lord bids him weigh and add the saccharine, and to be most careful to add to it also day by day.

Then Naphtali is told to mold and add to each and every grape of this variety at least a thousand diminutive globules of purest carmine. These are usually invisible to the naked eye; and along with them is given a special tannin or tonic for the stomach. The carmine gives that inviting ruby color so tempting to royalty and princely people. Further, the genius of the Lord—the sun—must exercise special care to introduce into each and every grape a small supply of leaven, so as to guarantee a thorough spontaneous fermentation; as nothing but pure spirit will dissolve the carmine or preserve the wine.

Therefore it is plain to be seen that none but our glorious material Lord—the sun—and his confidential genii, or spirits, had any hand whatever in producing this holy wine.

The bread and wine comes from the Lord—the sun—alone, and the personifications, Mythras, Bacchus, Apollo, and Jesus, share the honor with their principal or their heavenly Father. *This is the Eleusinian Mystery, or the Mystery of Eleusis—the Bread and Wine.*”

“THE PYX OR THE MONSTRANCE¹

“These sacred receptacles, which contain bread, wafers, and the wine, convey an idea to the mind that cannot be mistaken.

¹ From Dr. Taylor's *Diegesis*.

"The most of the Protestant churches are ignorant of these old traditional or emblematical devices, and may conceal or deny having them.

"The Episcopal high-church people, and the Roman Catholics, however, use a symbol for the sacrificial wafer and the wine, which plainly illustrates its meaning, to that extent that no one can fail to understand it.

"It does not depend upon any language or translation but it plainly represents the rays of the sun to every nation of people upon the earth.

"The Pyx, or Monstrance, is a receptacle used by the priest for the distribution of the consecrated wafers. It is usually made of gold and most elegantly finished. In the circular opening is the sun's rays; exactly as it appeared to the Egyptians with whom the ceremony originated many thousand years ago. But to complete the symbol of the sun, it is surrounded by his rays as he appears in all his glory and heavenly splendor. But there is usually added to it the four great principal beasts of the zodiac for its foundation."

. . . .

Isa. 63:1. "*Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save.*"

The one who cometh from Edom, the East, with ornamented or stained garments, glorious in his apparel, traveling in his strength and power, *is our own physical and material sun*. He is known to have physical *righteousness and power to save*.

2. "Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine vat?"

The heading of this beautiful chapter is greatly misleading. It does not in the remotest way allude to Christ. There is nothing concerning his enemies, nor his church—nothing about mercy whatever. But it is like these editors of the margins of Scripture. They must say something, even if it *means absolutely nothing*.

3. "I have trodden the winepress alone; and of the people there was none with me; for I will tread them in my anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment."

What does this strange language mean?

The astronomical priest wrote this language; and said to the Lord—the sun: "Wherefore art thou red in thine apparel, and thy garments like him that treadeth the grapes in the wine vat?"

Then he turns, and personates the Lord—the sun—and says: "I have trodden the winepress alone, and of the people there was none with me."

The earnest inquirer must not forget that all

the stars which surround the Lord—the sun—are *the people of Israel*. When the sun says by the mouth of a priest, “I have trodden the winepress alone; and of the people there was none with me,” he means that all the stars were hidden or obscured by his own effulgent rays. His bright mid-summer light made them invisible.

Then the priest said: “For I will tread them in my anger, trample the grapes in my fury, and their literal juice, their allegorical blood, shall be sprinkled upon my garments, and I will stain all my raiment.”

4. “For the day of vengeance is in mine heart, and the year of my redeemed is come.”

The great heat of the ripening season and the power of the sun causes the priest to portray his fierceness as if in anger and fury, as though in the act of spilling human blood, when we know or ought to know it was written for another purpose.

It was not to be considered in a literal sense.

“For the day of vengeance,” that is, *the day of gathering*, and the time to redeem the crop, *the vintage, had again arrived*.

Reference is made to Rev. 14:18, “And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying: Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.”

This signifies that another genius, spirit, or angel came, which had influence with the fire, or the Lord—the sun—and said: “Thrust in thy sickle and gather the clusters of the vine of the earth, for her grapes are fully ripe.” This language is mainly literal.

Rev. 19:15. “*And out of his mouth goeth a sharp sword, that with it he should smite the nations, and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God.*”

The author interprets this language to mean: “Out of his mouth goeth a sharp sword, that with it he shall smite the nations”—that is, out of his mouth goeth a sharp command that they shall smite the allegorical nations—which are literal vineyards, with an implement of steel or iron. With this they gather, fill, and tread them in the winepress under the fierceness of a burning sun, which the priest designates “*the fierceness and wrath of Almighty God,*” which only means our own physical and material sun.

When in autumn the grapes are fully ripe, they are figuratively put in agony—in the winepress; in the vineyard or garden; where they are said to give their precious blood into the cup of fierceness and fury of Almighty God—the sun.

“The ungodly of the earth,” says Dr. Robert Taylor, in substance, “meaning only those people whose duties expose them to the bitter, piercing

cold of winter, during October, November, December, January, and February, the five dreary months while the Lord—the sun—is below the line of the equator, and thereby was considered in the state of iniquity or ungodliness. Then it was the lives of men were preserved from the cold, uncheery months, when the absence of the sun was supplied to them, *wholly by his precious blood; the essence of his virtue—his concentrated heat and wrath—his fury poured forth which was corked up in bottles to supply as our needs require, and replace a summer within us, while without is dismal and gloomy winter.*

“Thus does the sun annually give his precious blood for the life of the world, and that blood being pressed out of the grape at the vintage season, which is indicated by the sun coming to the equator at the autumnal equinox, when he gives an equal length of day and night to the whole earth; and so is the physical emblem of moral righteousness. We have the idea which connects the blood and righteousness of the Lord—the sun. These simple phrases have not an historical but an allegorical sense.

“The blood of the grape, ripened by the heat of the sun and pressed out at the time he crosses over the line of righteousness—the equator—is therefore by metonymy the blood of the sun, or mythologically the blood of the genii, spirit, or personification of the Lord—the sun.

“Thus, then, the frightful story of the crucifixion is but an allegory of a process of the vintage, and Jesus the genius or prince of the sun. He is the same personification of the sun as were each of Jacob’s sons, who personify the twelve hieroglyphical signs or beasts of the zodiac—the kingdom of heaven.

“When Jesus therefore had tested the vinegar, he said: ‘It is finished’; and he bowed his head and gave up the ghost (John 19:30).

“And thus the frightful story of the crucifixion is but a vintage allegory; Jesus is nothing more than the same personification of the sun as Christna, Mithras, Bacchus, Osiris, and Apollo, the gods of wine.

“And when Jesus, therefore, had tasted the vinegar, he said; It is finished, and he bowed his head and gave up the ghost, meaning no more than that when the sour or thinner wine comes out of the press, which it does after the virtue of the grape is mainly drawn off, the pomace has sunk down in the press, the spirit is evaporated, the vintner dipping his finger in the liquor and licking it perceives from its thinness and acidity that all the virtue is extracted, and says to his assistants: ‘It is finished; the process is over, the life of the grape is gone, and anything more that you can draw off by tapping the press will be mere blood and water.’ ”

... THE ... BIBLE · ALLEGORIES

AN INTERPRETATION

BY GEORGE MILLEN JARVIS

THE BLESSINGS of Jacob and Moses, as recorded in Gen. 49 and Deut. 33, were written over three thousand years ago, and are accurately interpreted in this volume. It also gives the contents of the book SEALED WITH SEVEN SEALS, and also the names of the seven authors.

Doctor B. O. FLOWER, of Boston, Mass., says: "This volume is a serious attempt by an able thinker to explain the occult meaning of many passages of the Old Testament that have long been stumbling-blocks to Bible commentators and clergymen. It contains twelve chapters besides the introduction and conclusion; and to thinkers interested in the Bible the book will appeal with great force, as it is well written. The author evinces scholarship and wide reading, and he presents his subject in a clear and pleasant style."

342 Pages. Bound in Cloth
Price, postpaid, \$1.50

FOR SALE BY
A. C. McCLURG & COMPANY
WABASH AVE., CHICAGO

“THE BIBLE ALLEGORIES”

Contains an accurate interpretation of the forty-ninth chapter of Genesis and the thirty-third chapter of Deuteronomy. These blessings are the ground floor of the Bible. They are to Scripture what the four elementary rules—Addition, Subtraction, Multiplication, and Division—are to arithmetic or the higher mathematics.

No one can make any substantial progress in the study of the Bible unless he is familiar with these allegories. They are, in fact, the key that will unlock every department in the ecclesiastical superstructure.

The Bible Allegories

CONTAINS 14 CHAPTERS — 342 PAGES

INTRODUCTION	- - - -	10 pages
CHAPTER I	- - - -	32 pages
Jacob and Moses Bless Reuben.		
CHAPTER II	- - - -	44 pages
Jacob and Moses Bless Jacob's Sons Simeon and Levi.		
CHAPTER III	- - - -	75 pages
Jacob and Moses Bless Jacob's Son Gad. This chapter contains the names of the seven authors of the "BOOK SEALED WITH SEVEN SEALS" and also shows that there was another book, "SEALED WITH FIVE SEALS."		
CHAPTER IV	- - - -	110 pages
Jacob and Moses Bless Jacob's Son Ephraim.		
CHAPTER V	- - - -	142 pages
Jacob and Moses Bless Jacob's Son Asher.		
CHAPTER VI	- - - -	162 pages
Jacob Blesses His Son Issacher. (A Beautiful Allegory.)		
CHAPTER VII	- - - -	180 pages
Jacob and Moses Bless Jacob's Son Judah.		
CHAPTER VIII	- - - -	226 pages
Jacob Blesses His Son Naphtali.		
CHAPTER IX	- - - -	280 pages
Jacob and Moses Bless Jacob's Son Joseph.		
CHAPTER X	- - - -	310 pages
Jacob and Moses Bless Jacob's Son Dan.		
CHAPTER XI	- - - -	320 pages
Jacob and Moses Bless Jacob's Son Benjamin.		
CHAPTER XII	- - - -	332 pages
Jacob and Moses Bless Jacob's Son Zebulum. (One of the most beautiful oriental allegories ever written.)		
CHAPTER XIII	- - - -	342 pages
Conclusion.		

4205 7230A



AUG. 68

N. MANCHESTER,
INDIANA



